

SLAVE, SPY, SUFFRAGETTE

Harriet Tubman's lifelong fight for equality



**PIONEERS
OF FLIGHT**

The aeronauts who
changed the world



ALL ABOUT

HISTORY



The Finnish hunter
who terrified
the Soviets

**DEMON
HUNTING
FOR XMAS**

Plus 11 other winter
traditions we want back

Battle for England's soul

ELIZABETH AT WAR

Discover how the 'Heretic Queen' overcame conspiracies,
armadas and assassins to defend her throne



**"Let us
eat cake!"**

The history of our
favourite sweet treat



**Inside the
real Judea**

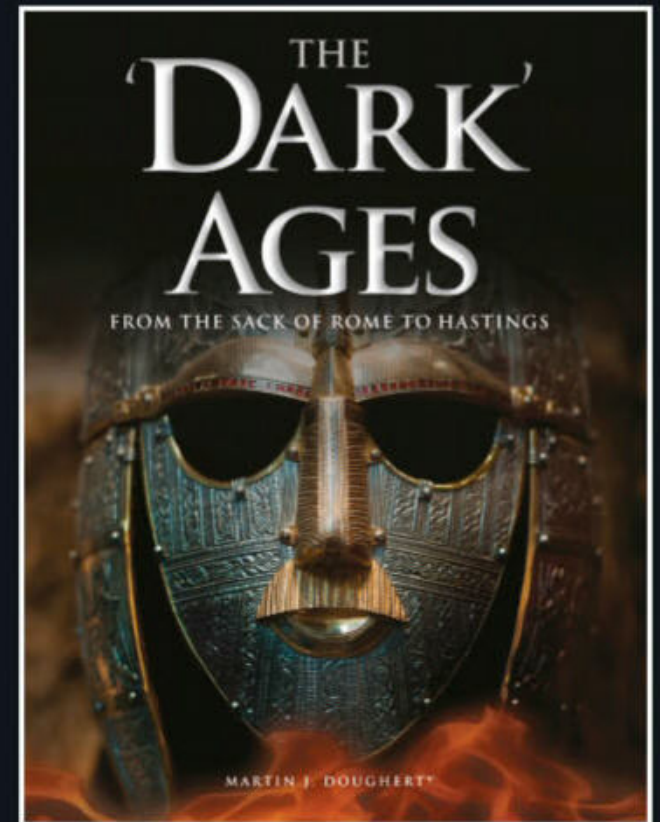
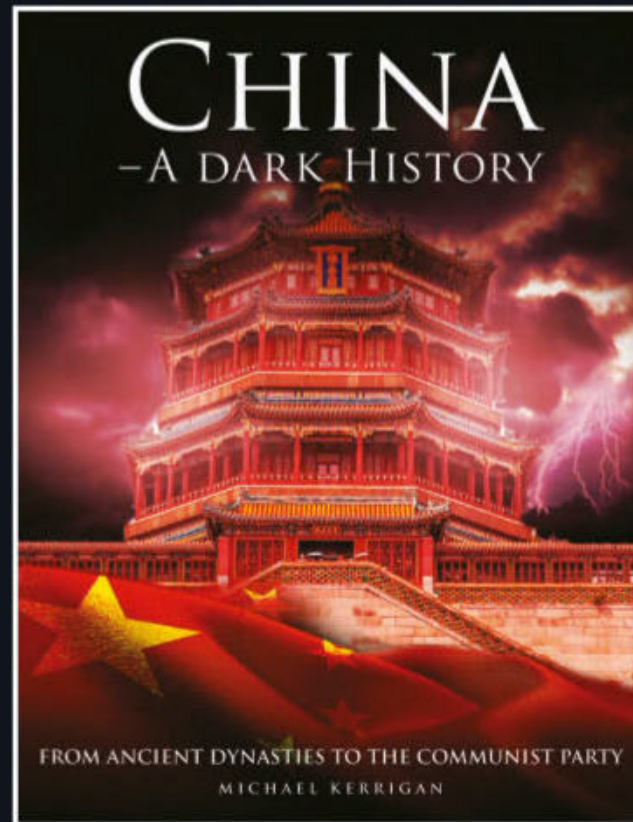
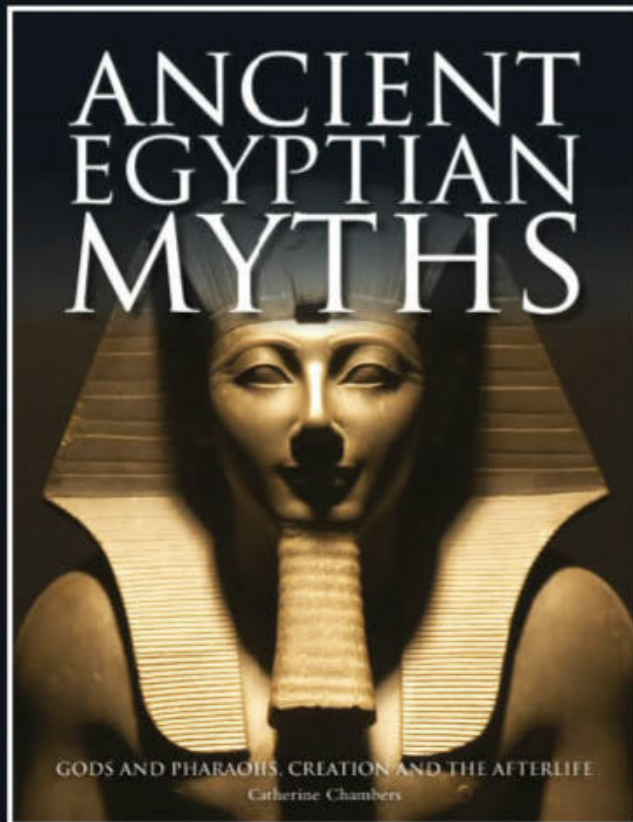
King David, Herod's
Temple and more



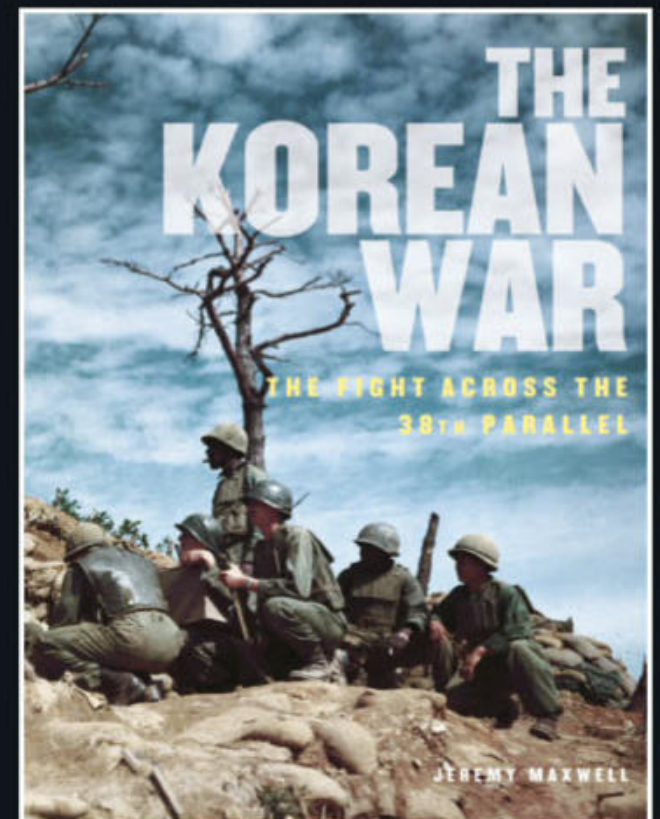
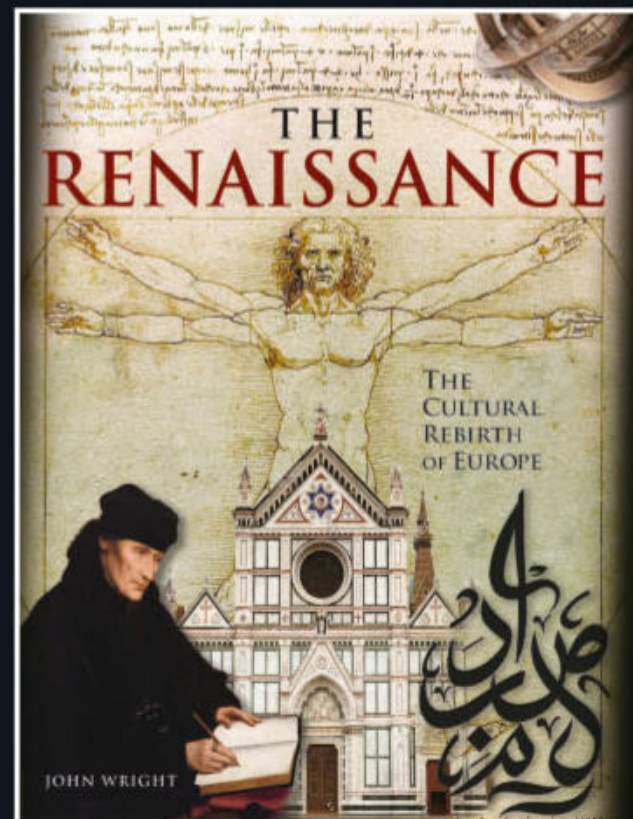
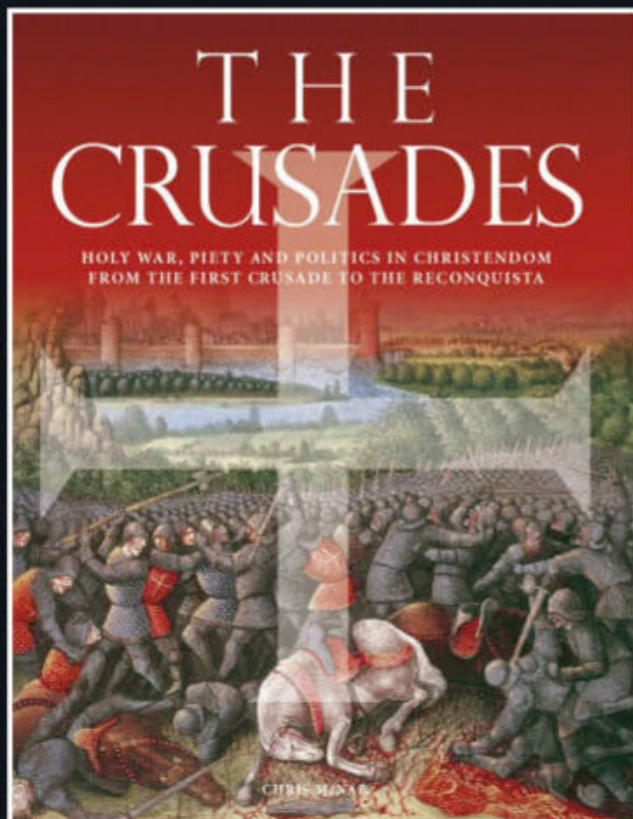
PLUS... WHAT IF PERSIA DEFEATED GREECE, HOW BRITAIN PREPARED FOR NUCLEAR WAR, BATTLE OF WALAJA

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Welcome

I can make no claim to having had a burning passion for the history of Elizabeth I in my younger years. I found it challenging to relate to what seemed like melodramatic power politics between preening princes. I have to imagine others have found studying the royals of this era equally ill-fitting to their interest.

But as you can guess, that's no longer the case. The posturing and show of royal power remains the same, but Elizabeth's use of these tools has become endlessly intriguing to me, much as the positioning and compromising of more modern political figures is intriguing. Elizabeth often seems like a leader more interested in doing what is right in the moment rather than pursuing personal passions. It's a malleability of ethics and conscience that has a tendency to irk us in modern leaders, but actually seems rather humble from a divinely appointed monarch like her.

That's all a long route to saying this issue we welcome Derek Wilson, author of several books on Tudor England (among many other topics) to look at the battles Elizabeth I faced from Catholic opposition at home and abroad. How did she handle them? Was it really about religion? Who gained the most?

We'll answer these questions and more in our lead feature.

As ever, I hope you enjoy it and since this is our closing issue of 2019, Happy New Year to you.

Jonathan Gordon
Editor



Editor's picks



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History of Cake

History Of War's very own Tom Garner trades in guns for gâteau to chat with historian Alysa Levene, the author of *Cake: A Slice Of History*



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Harriet Tubman

It was my pleasure to speak with Erica Armstrong Dunbar this issue about the death-defying heroism and determination of abolitionist Harriet Tubman



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Happy History Holidays

There's a little festive cheer for you this issue as Jessica Leggett explores the colourful pre-Christian winter traditions that we think need a comeback

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Did *The Aviator* fly too far from the facts of Howard Hughes' life?



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Professor Tom Harrison looks at the Greco-Persian wars and how they could have gone differently





DEFINING MOMENTS

DARWIN DEVASTATION

The city of Darwin, Northern Territory, Australia, was decimated by Cyclone Tracy while its citizens were celebrating Christmas in 1974. With the cyclone initially thought to be avoiding the city many didn't heed its change in course. 71 people were killed and of the 47,000 residents, 25,000 were left homeless.

In this image Helen Greentree protects her tent from looters with a shotgun while comforting her dog.

1974







DEFINING MOMENTS

ROMANIA RISES

As the revolutions of 1989 swept through Eastern Europe, Romania became the latest nation to stand up for its freedom. It was also one of the more violent uprisings of the period after General Secretary Nicolae Ceaușescu ordered troops to fire on protestors. When his government was finally toppled by the popular movement Ceaușescu was put on trial and executed, along with his wife Elena, on charges including genocide.

1989



DEFINING MOMENTS

PEACE PRIZE

A little over a year after the March on Washington for Jobs and Freedom in which 250,000 people gathered in Washington DC to peacefully demand civil rights reform, Martin Luther King Jr was in Oslo to accept a Nobel Peace Prize. His "I have a dream" speech had spoken to people around the world and his commitment to nonviolence had inspired peace movements globally, just as Mahatma Gandhi had done two decades previously.

1964



Yehuda Amichai poem, Jerusalem Is A Port City





ALL ABOUT **ANCIENT JUDEA**

Unearthing the history of a kingdom clouded by myth and legend to find the people who shaped it



Inside Herod's Temple



Anatomy of a Jewish High Priest



The history of Jerusalem



Exploring Judean sites

Written by Jessica Leggett, Jonathan Gordon, David Crookes

From Exodus to Exile

Did you know?

The *Book Of Jeremiah* describes Nebuchadnezzar as the "destroyer of nations"

Temple Destroyed

586 BCE

Nebuchadnezzar lays siege to the city of Jerusalem, starting in 589. After between 18 and 30 months the city is taken and later ransacked with Solomon's Temple destroyed, the city razed and the powerful citizens taken prisoner back in Babylon.

Image source: wiki/Google Cultural Institute

KING DAVID 1010 BCE

The reign of the third king of Israel and Judah begins. Historical references to the House of David point to his reign being genuine, although further details of his life outside of *The Bible's* account are unclear.

THE FIRST TEMPLE 960 BCE

Solomon's Temple is built in Jerusalem, becoming the centre of the Jewish faith. The sensitivity of excavation in the Temple Mount area has made archaeological confirmation of this challenging.

IMPORTANT RECORDS

840 BCE

The Mesha Stele is placed by King Mesha of Moab, telling the story of the people of Moab freeing themselves from Israel. It is significant for its seeming confirmation of the House of David.

1312 BCE 1010 BCE

BOOK OF EXODUS 1312 BCE

The Exodus as dated in the Jewish calendar would land around this date. Archaeologists largely doubt the accuracy of this event taking place, but it does correspond broadly with waning Egyptian influence in the region of Canaan.



Image source: wiki/British Library

TWO STATES 931 BCE

The kingdoms of Judah and Israel split after the rebellion of ten northern tribes, with Rehoboam becoming King of Judah and Jeroboam becoming King of Israel.



Image source: wiki/Christian Müller

597 BCE

BABYLON CONQUERED

539 BCE

Cyrus the Great, king of Persia, declares that the Jews may return to Jerusalem after the Persian Empire conquered the Babylonians.

Babylonian Exile

597 BCE

The rise of Babylon sees the Kingdom of Judah falling under the influence of Nebuchadnezzar II, to whom the city begins paying tribute. The captivity of citizens of Judah in Babylon and rival interests in the region from Egypt spark several rebellions against Nebuchadnezzar.



Image source: wiki/Hathi Trust

Return to Jerusalem

538 BCE

Led by Zerubbabel, descendent of a former king of Judah, the Babylonian captives make their journey back to Jerusalem. It's believed more than 40,000 people made the journey and that Zerubbabel laid the foundation stone for the Second Temple shortly after.



© Getty Images

Did you know?

Hanukkah celebrates the victory of the Maccabees and the re-dedication of the Temple



Maccabean Revolt 167 BCE

Having inherited the Seleucids throne from his father, Antiochus IV forbids Jewish religious practice in Judea. Rebel warriors, the Maccabees, rise up to challenge these laws, leading to around seven years of conflict that ends in victory for the rebels.



Beth Horon 66 CE

After Rome took direct control of Judea in 6 CE tensions had risen, leading to the First Jewish-Roman War. Ambushing the Roman soldiers at Beth Horon, the Jewish rebels win an early victory that bolsters support for the uprising.

THE SECOND TEMPLE 516 BCE

Having reclaimed Jerusalem, Zerubbabel directs the building of a new, relatively modest temple on the Temple Mount where Solomon's Temple once sat.



CHANGING HANDS 198 BCE

Defeating the Ptolemaic army at the Battle of Panium, the Seleucids take full control over the Judean region from their Hellenistic neighbours.



HEROD MADE KING 37 BCE

Herod the Great is appointed as King of Judea by the Roman Senate. His reign is marked by substantial building projects, including a lavish renovation of the Second Temple.



333 BCE

198 BCE

63 BCE

66 CE



HELLENISTIC RULE 333 BCE

The defeat of the Achaemenid Empire by Alexander The Great's Macedonian forces sees Judea's leadership change again. Jerusalem surrenders the following year to report to the Ptolemaic dynasty.



HASMONEAN DYNASTY 140 BCE

After years of staying in favour with the powers of Greece, Rome and Egypt, Simon Thassi establishes a new independent throne for Judea, starting a new dynasty.



BAR KOKHBA REVOLT 132 CE

The Third Jewish-Roman War (second within the region of Judea) begins after a revolt lead by Simon bar Kokhba. It too is defeated four years later.

Pompey Takes Jerusalem 63 BCE

Following civil conflict between warring brothers of the Hasmonean Dynasty, Pompey leads his army to lay siege to Jerusalem rather than side with one or the other. His victory marks the end of Judean independence and its new subservience to Rome.



Siege Of Jerusalem 70 CE

Looking to crush the Jewish rebellion, the Romans lay siege to Jerusalem. After four months they break through into the lower city and burn down the Second Temple before destroying the rest of the city. The rebellion takes three more years to defeat.





ANCIENT JUDEA



HEROD'S TEMPLE

JERUSALEM, 20 BCE – 70 CE

In 586 BCE, following an 18-month siege that had seen Jerusalem captured and thousands of Jews deported, the Neo-Babylonian Empire destroyed Solomon's Temple, which had stood for more than 470 years.

When the Jews began to return 70 years later, however, they created a new, Second Temple that Herod the Great - a king known for being a passionate master builder - would go on to refurbish and expand midway through his reign. The king had gathered the necessary materials before work began to reassure the Jews that he was not about to demolish the temple and leave it untouched for years. He also hired hundreds of priests as carpenters and masons for work on the temple itself, understanding that only they were lawfully allowed to enter.

Herod spared little (taxpayer-funded) expense in his large-scale endeavour while allowing the temple to remain in use throughout, cementing his popularity. Given the work required enlarging Temple Mount by levelling land and filling in a deep valley, there was also no doubting Herod's ambition. As such, although it would only take a small number of years to build the temple itself (the exact number is open to question), the surroundings were not completed until 64 CE.

To protect the temple, walls were built around the perimeter with gates embedded for access. The Antonia Fortress was also constructed to the north. There were different courts to reflect differing religious and societal status and the temple sat within its own walled area, preserving its identity.

And yet, despite it becoming understandably well used by both worshippers and vendors - and even though Jesus Christ was a regular attendee according to *The Bible* - the holy complex didn't last beyond 70 CE. Roman emperor Titus sought to end the Jewish rebellion, capturing Jerusalem. He destroyed both the city and the Second Temple.

Altar of Incense

Beyond the porch was a slim rectangular room called the Holy Place that was lit by a single menorah - a seven-branched candelabra that disappeared when the temple was destroyed in 70 CE. This room also contained a specially dedicated table of shewbread as an offering to God, as well as the crowned Altar of Incense that was made from acacia wood clad in gold upon which holy incense was burned and offered twice a day.

Holy of Holies

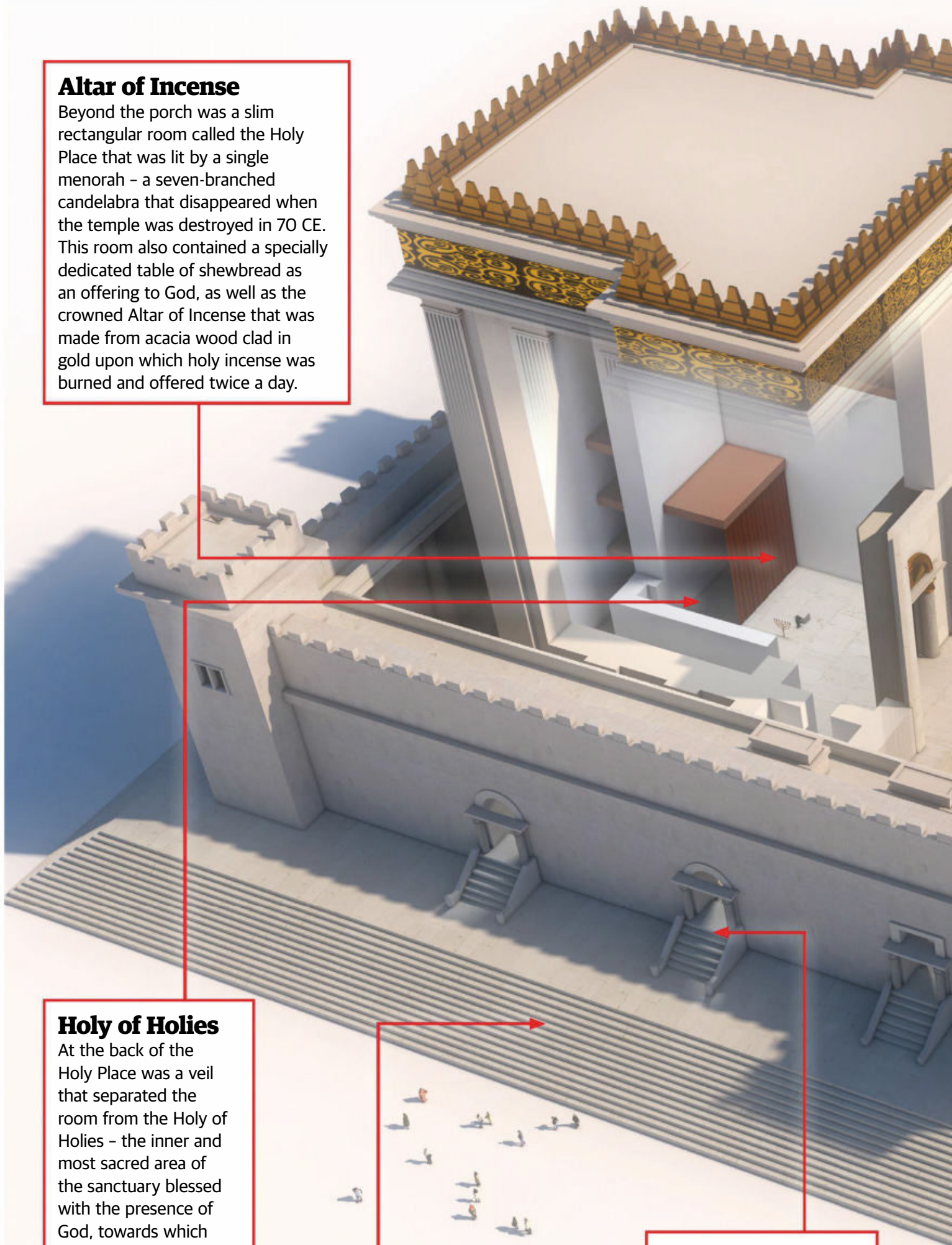
At the back of the Holy Place was a veil that separated the room from the Holy of Holies - the inner and most sacred area of the sanctuary blessed with the presence of God, towards which priests would pray. Only the High Priest was permitted to enter the Holy of Holies and this would be restricted to the Day of Atonement, Yom Kippur.

Temple Mount

When King Herod the Great embarked on a replacement for Solomon's Temple, an extended area at the top of Mount Moriah was cleared and levelled to the north, west and south. This area is known as Temple Mount and it doubled in size, reinforced by thick retaining walls - the western portion of which still stands and is known today as the Wailing Wall.

Different gates

There were 13 gates of two doors each allowing access to the main courtyard, and some had a specific purpose. Wood was brought through the Kindling Gate - or Shaar HaDelek - while people with first-born animals would take them via the Gate of Firstlings (Shaar HaBechorot). During the festival of Sukkot, water would be drawn from the Shiloach Brook and taken through the Water Gate (Shaar Hamayim).



The holy sanctuary

It was believed that Herod's Temple became more holy the further west someone ventured. As such, the sanctuary building was at the western end, standing 45 metres high and wide. It consisted of three rooms, starting with a porch. This was immediately reached by going through a large gate at the top of a small flight of stairs.

Priests' courtyard

Laymen were excluded from entering the Court of the Priests, the area immediately in front of the sanctuary. This was the location of the altar of burnt offering, which was 14 metres in length and width and created out of unhewn stones. As well as nearby rings and tables for the tying and preparing of sacrificial animals, there was also a laver. This was a large basin of water for washing the sacrifices and for the ablutions of the priests.

Court of the Women

Although both sexes would mix in this court women were not allowed to go further, unlike the men, who could pass through Nicanor Gate to the Court of the Israelites. The main entrance to the court (which had galleries reserved for women) was via a gate named as Beautiful in Acts 3:2, but there were also two others to the north and south. These were the only three gates permitted to women.

Solomon's Porch

The perimeter of the temple was surrounded by a Hellenistic portico, which consisted of two rows of columns in parallel covered by a wooden roof. It was used for religious teaching and to congregate, with Solomon's Porch being particularly popular due to its size. This was the colonnade on the eastern side of the outer court - its' here that Jesus Christ is said to have healed and taught.

The corner chambers

In the four corners of the Court of the Women were roofless chambers dedicated to a specific purpose. The Chamber of Lepers was for people cured and purified of their disease. The Chamber of Wood saw timber for the altar separated from wood only fit for the hearth. A Chamber of Oils stored oils and wine, while the Chamber of the Nazarites allowed Nazarites ending vows to cut and burn their hair and cook their peace offering.

The Gentiles' Courtyard

Anyone was allowed to enter the outermost - and least holy - surrounding section of the temple, which is why this was referred to as the Court of the Gentiles (gentile meaning a non-Jewish person). It was primarily created to allow foreign travellers to be within the vicinity of the Temple and merchants would sell souvenirs, food, currency and sacrificial animals there, with some specialising in the changing of money. Jesus Christ said the markets created a "den of robbers".

THE Anatomy of

JEWISH HIGH PRIEST

ISRAEL, 605 BCE – 70 CE

THE EPHOD

The breastplate would sit upon an equally elaborate apron-like garment called an ephod. There is an ongoing debate about what exactly it was but *The Bible* describes it as being made of the same material as the breastplate. It had two shoulder pieces containing golden rings that would affix to the breastplate, with the ephod held together by a girdle fastened at the front.

ROBE OF THE EPHOD

The high priest would wear a robe underneath the ephod - it was sky-blue in colour in reference to heaven. As well a woven collar, the bottom of the garment had tiny bells made of pure gold and pomegranate-shaped tassels in blue, purple and scarlet. The bells would be heard when the high priest was ministering.

BARE FEET

The entire ensemble symbolises atonement for the sin of bloodshed on the part of the children of Israel, except for the underwear, which was purely for modesty and contained no openings. A high priest's feet would be bare, however, allowing them to touch the ground of God. Claims that a rope would be tied to the high priest's ankle so that his body could be pulled out should he be killed by God in the Holy of Holies are not thought to be true.

THE GOLDEN CROWN

Placed over the high priest's fine linen mitre and extending towards both ears, the priestly crown was a pure golden head plate engraved with the words "Holiness to the Lord", held in place by two tied blue straps. By wearing it, the high priest would atone for the sin of arrogance on behalf of the children of Israel and show his intellectual devotion to God.

PRIESTLY BREASTPLATE

A rectangular breastplate containing 12 precious stones across four rows was worn across the heart. The fabric itself was made from gold, fine twisted linen and yarns dyed tekhelet, purple and scarlet. There was a fold within which the Urim and Thummim (literally translated as "lights and perfections") were placed. It's not known exactly what these two objects were but they were a way of receiving revelation from God.

IMPORTANT GEMSTONES

The stones on the breastplate were a ruby, emerald and topaz on the top row; a carbuncle, sapphire and quartz crystal on the second; a jacinth, agate and amethyst on the third; and a chrysolite, onyx and opal on the bottom. Each represented one of the 12 tribes of Israel, with their names engraved on the stones.

FINE LINEN TUNIC

The garment that would touch the high-priest's body was known as the priestly tunic and was made of pure linen. The white material would reach the neck and it would be visible under the robe of the ephod as sleeves and a section at the feet. Priests would also wear the tunic but only the high priest's version would be embroidered - except on the Day of Atonement, when it would be plain.



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Hall of Fame RULERS OF JUDEA

Ten monarchs whose reigns chart the rise and fall of the ancient kingdom

ZEDEKIAH

REIGN BEGAN: 597 BCE REIGN ENDED: 586 BCE

Zedekiah was installed as the king of Judea after his nephew, Jehoiachin, was deposed and exiled by Nebuchadnezzar II of Babylon during the siege of Jerusalem in 597 BCE. He rebelled against Nebuchadnezzar nine years later with the help of Egypt, but the Babylonian king responded by sacking Jerusalem again and destroying Solomon's temple, ending Zedekiah's reign. He was the last king of Judea before it fell to Babylon.



Image source: wiki/ Guillaume Rouillé



SALOME ALEXANDRA

REIGN BEGAN: C.76 BCE REIGN ENDED: C.67 BCE

Salome Alexandra was chosen by her husband, Alexander Jannaeus, to succeed him on the Judean throne, making her the second and last woman to rule the kingdom in her own right. She reconciled with the Pharisees - apparently respecting her husband's last wishes - and they gave their support for the Hasmonean dynasty. The Pharisees became influential during her reign, particularly as she appointed her son and their supporter, Hyrcanus, as high priest.



KING REHOBOAM

REIGN BEGAN: C.931 BCE REIGN ENDED: C.915 BCE

Rehoboam was the son of Solomon and was initially the king of a united Israel, but the Israelites of ten northern tribes rebelled and established their own independent kingdom after Rehoboam proposed tax increases. The south and the people of Jerusalem remained loyal to him and Rehoboam subsequently became the king of Judea, ruling for around 17 years. In 920 BCE, he failed to repel an Egyptian invasion by Pharaoh and was forced to pay tribute with the treasure of the Temple to end the attack.

KING DAVID

REIGN BEGAN: C.1010 BCE REIGN ENDED: C.970 BCE

A young shepherd, David gained King Saul's favour after he defeated Goliath, a giant sent by the enemy of the Israelites, the Philistines. David married Saul's daughter, Michal, but the two men fell out when Saul feared David was trying to usurp him. Fleeing for his life, David arrived in Hebron and joined forces with the Philistines, who killed Saul and three of his sons at the battle of Gilboa. The southern tribe of Judea hailed David as their new king and he eventually became king of a united Israel, conquering Jerusalem and bringing the Ark of the Covenant with him.

Michelangelo's statue of David is a masterpiece from the Italian Renaissance and depicts David just as he is about to confront Goliath.

QUEEN ATHALIAH

**REIGN BEGAN: C.842 BCE
REIGN ENDED: C.836 BCE**

As one of only two queens to ever rule Judea, Queen Athaliah has gone down in history for seizing the throne after her son, King Ahaziah, was assassinated by Jehu, the king of Northern Israel. Securing her position, Athaliah had every possible heir to the throne of Judea executed, including members of her own dynasty. Only one of her grandsons, Jehoash, was saved thanks to Ahaziah's half-sister, Jehosheba. Athaliah ruled Judea for the next six to seven years until she was killed in a palace coup organised by Jehoiada, a priest, who subsequently installed a young Jehoash as the new king.





ALEXANDER JANNAEVS

REIGN BEGAN: C.103 BCE
REIGN ENDED: C.76 BCE

Alexander succeeded his brother, King Aristobulus I, and married his widow Queen Salome Alexandra. He expanded the kingdom by conquering territories such as Gadara and Gaza, and destroying the fortress city of Amathus. He fought against the Egyptian Pharaoh Ptolemy IX and was only saved from defeat by securing a peace treaty with Ptolemy's mother, Cleopatra III. Alexander also faced trouble at home as the Pharisees, who had long resented the rule of the Hasmoneans, launched a rebellion that descended into a civil war. Alexander won and executed hundreds of rebels.



ARISTOBULUS I

REIGN BEGAN: C.104 BCE
REIGN ENDED: C.103 BCE

From c.140 BCE, Judea had been ruled by Simon Thassi as a semi-independent vassal of the Seleucid Empire. His son, John Hyrcanus, turned Judea into an independent kingdom once again during his reign, and was succeeded by his son, Aristobulus I. He was the first member of the new dynasty to combine the titles of high priest and king. This angered the Pharisees, a Jewish religious sect, as he wasn't descended from David. He ruled for a year before his sudden death preempted a desire for a rebellion.

KING HEROD

REIGN BEGAN: 37 BCE
REIGN ENDED: 4 BCE

Herod was appointed as a client king of Judea by the Romans in 37 BCE, and is largely remembered by his epithet 'Herod the Great'. He built some of the greatest sites in Judea, including the Second Temple in Jerusalem, the city of Caesarea and the fortresses at Masada and Herodium. Herod's reign was mostly a time of prosperity but he grew increasingly cruel in his last years, earning him a controversial reputation. He is portrayed in *The Bible* as a villain for ordering the Massacre of the Innocents, but the lack of historical evidence suggests this claim is false.

The Romans divided Judea amongst Herod's three sons and his sister after his death, in accordance with his wishes.



KING SOLOMON

REIGN BEGAN: C.970 BCE **REIGN ENDED: C.931 BCE**

The son of David and his wife, Bathsheba, Solomon succeeded his father over his elder brothers as king of a united Israel. His reign is remembered as one of great prosperity for the kingdom, and he famously built the First Temple in Jerusalem to house the Ark of the Covenant. Like his father, Solomon had numerous wives in an attempt to pacify the tribes of the kingdom, but tensions arising after his death saw it split into two, Israel and Judea.

In *The Bible*, The Judgement of Solomon is a story about Solomon's ruling in a case where two women both claim to be the mother of a baby.



KING JEHOASH

REIGN BEGAN: C.836 BCE **REIGN ENDED: C.796 BCE**

Just seven years old when he became king of Judea, Jehoash was heavily influenced by Jehoiada and the other priests of Jerusalem. During his reign, he had Solomon's Temple restored, a process that took a long time until the king realised that the priests were keeping the money designated for the project. After Jehoiada's death, he became more independent from the priests and abandoned the worship of the god Yahweh, before he was assassinated by members of his own court.

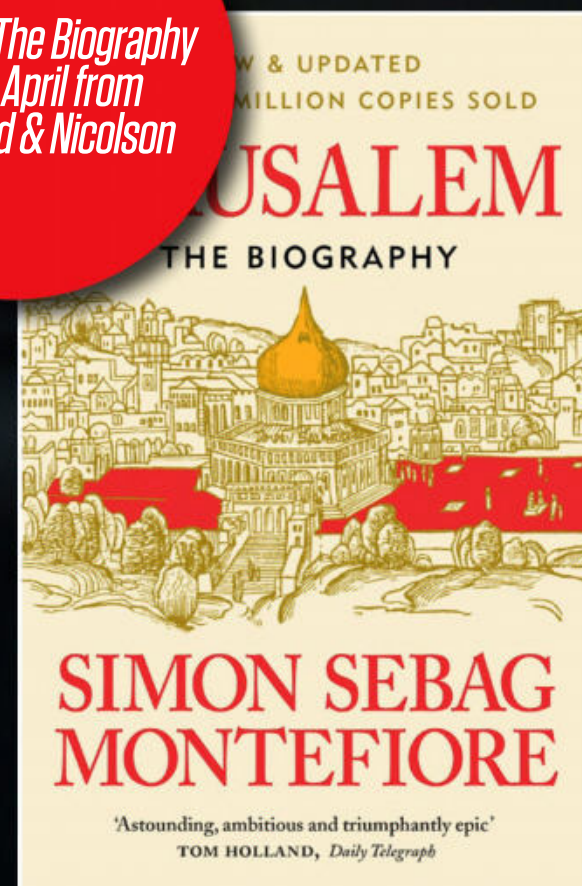


Q&A With...

SIMON SEBAG MONTEFIORE

WHY IS JERUSALEM SO IMPORTANT TO SO MANY AND HOW MUCH OF ITS ANCIENT ORIGINS STILL STAND TODAY?

*Jerusalem: The Biography
is out in April from
Weidenfeld & Nicolson*



As a historian and author, Simon Sebag Montefiore has written several books on a wide range of topics, such as Stalin, the Romanovs and the speeches that changed the world. His bestseller, *Jerusalem*, covers the full history of the city and is getting a fully updated new edition soon.

Q. GEOGRAPHICALLY, WAS THERE ANYTHING THAT MADE JERUSALEM SPECIAL BEFORE IT BECAME THE CENTRE OF THREE OF THE WORLD'S MAJOR RELIGIONS?

A. The development of Jerusalem as the universal holy city is one of the strangest phenomena of geopolitics and religious development. The fact is that there was nothing special about it, except the fact that it was a fortress/hill and there was a spring next to it. It was a natural place for people to build a settlement of sorts. Secondly it was a natural place to build a holy place, which were often associated in pagan religions with a high place like a mountain. Of course, the spring made it ideal for settlement too.

It wasn't on any major trade routes. It was far from the sea. It was a mountain in the blistering Judean desert. In those days we think there was much more fauna and forestry than there is now, but that's another thing. It was very unlikely to become the holy city of the Western world.

Q. IN TELLING THE STORY OF EARLY JERUSALEM, HOW CHALLENGING IS IT TO FIND SOURCES THAT CAN BE RELIED UPON?

A. There are very few sources and you can't just use the *Bible*. What's interesting is the obsession with King David. That's a big question that everyone is obsessed with: did King David exist and is there proof of his existence? And therefore it is regarded as very political because if we can't find evidence of his existence and of the First Temple, then it has political implications today. But in fact this is a huge red herring because first of all, there is evidence in a stele that was found, the Tel Dan Stele, which mentions the House of David. So there

The Roman siege of Jerusalem in 70 CE changed Western religion forever



is evidence that David was the founder of this kingdom and it seems highly likely that he was.

Q. YOU START YOUR STORY WITH THE ROMAN SIEGE OF JERUSALEM IN 70 CE. COULD YOU EXPLAIN A LITTLE WHY THAT SIEGE IS SO IMPORTANT TO WHAT JERUSALEM HAS COME TO MEAN TODAY?

A. It's very important. It's a disaster and a drama on the scale of the Battle of Berlin in 1945 or Stalingrad or the Siege of Leningrad. It's one of the astonishing set pieces of human tragedy that is fascinating. Also, it has huge religious and political implications. It marks the end of Jewish independence in the Holy Land, and with a short interlude there wasn't really another Jewish realm until 1948. Secondly, in terms of the Roman Empire, it meant that from then on Jews were banned from Jerusalem itself and it was really seen as the withdrawal of the divine favour or blessing from the Jewish people. That has huge implications because first, it led to the change in the Jewish religion itself. Before that the Jewish religion was completely based around the Temple in Jerusalem and about the sacrifices of animals outside the Holy of Holies. That was Temple Judaism and after this Judaism changed forever and the *Old Testament*, but especially the five books of Moses [*Torah*], became a portable Jerusalem for Jewish people. That's the way it has remained to this day. Secondly, the Christian religion up until then still worshipped as a Jewish faction within the Temple. When they saw that the Temple had fallen, they separated from the mother religion forever and modern Christianity comes from that moment too. Thirdly, 600 years later it was this event and then the development of Christianity after it that made Muhammad convinced that he was the third and final revelation of God. The first was the Jews, but that ended in 70 CE when the Temple

was destroyed. The second was Christianity and he regarded Jesus as a prophet. And the third was Muhammad himself and the final revelation that became Islam. 70 CE is when all modern religion began in the Western world.

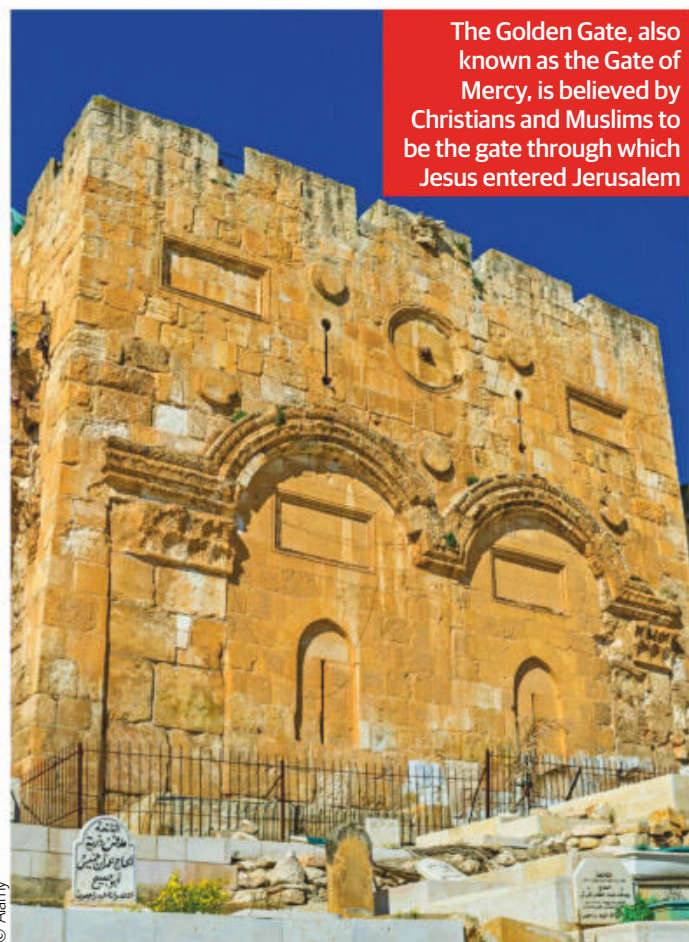
Q. HOW MUCH OF ANCIENT JERUSALEM STILL EXISTS TODAY?

A. There's a lot to see there and that's the exciting thing about Jerusalem. The ancientness of a holy place adds to its holiness. That's why so much of Jerusalem has been preserved in different ways. There are amazing things to see. My favourite place is the Golden Gate on the Eastern Wall, which is very ancient and may have been built by Heraclius or the Umayyad Caliph, we're not really sure. It's the most beautiful place and it's the place where all three religions believe Armageddon, Judgement Day, will start. There's tonnes to see there and one of the great joys of Jerusalem is that you can actually touch these stones.

Q. WHAT WOULD YOU SAY IS THE BIGGEST MISCONCEPTION AROUND JERUSALEM?

A. The biggest misconception about Jerusalem is that there's a monopoly of ownership by anyone. I think that one of the reasons why I wrote my book *Jerusalem* and why I'm so pleased it's been widely read is that I wanted people to understand that there are other narratives there. It's an international, a universal city. There's nothing like Jerusalem and the only way we will have peace there is for the Jews to recognise that there is an Islamic narrative there and for the Muslims to recognise that there is a Jewish narrative there. To deny the history of either will be a mistake. Without recognising both and each recognising the other, it's impossible to have peace there. Peace is possible in Jerusalem as it is possible anywhere.

The Golden Gate, also known as the Gate of Mercy, is believed by Christians and Muslims to be the gate through which Jesus entered Jerusalem



Places to Explore JEWELS OF JUDEA

Five locations that delve into the rich history of the ancient kingdom

1 QUMRAN NATIONAL PARK KALYA

Lying in the north of the Dead Sea Valley, Qumran is best known as the place where the Dead Sea Scrolls were discovered between 1946 and 1947. With a fascinating history that dates back to the Iron Age, Qumran has a visitor centre and museum that explores what life was like for the Essenes sect that settled there during the Hellenistic Period. The archaeological site is a must-see, and visitors will be able to discover the various buildings uncovered at Qumran such as the kitchen, stables, scriptorium and ritual purification pools, alongside an array of artefacts such as pottery, aqueducts and inkwells. There are also multiple natural and man-made caves open to the public with different exhibits, and the site even boasts two lookout points from which you can survey the vast location. For those who are interested, the park also offers tours that reconstruct the discovery of the scrolls, as well as guided night-time tours.

Open Sat to Thurs, 8am to 4pm during the winter and until 5pm during the summer. Open on Fridays and Holiday eves 8am to 3pm during the winter and until 4pm in the summer.

The price for an individual adult ticket is 29 shekels, or 23 shekels if you're in a group. If you wish to visit more than one park, it may be worth purchasing an Israel Pass, which offers entrance to all listed parks, including Qumran.
www.parks.org.il/en/reserve-park/qumran-park



Qumran is a significant site in religious history



2 HERODIUM PARK

WEST BANK

Herodium was built by King Herod the Great to commemorate his victory over the Parthians and stands today as a testament to his reputation as a great and daring architect. A major archaeological site, Herodium Park boasts the ruins of Herod's breathtaking palace and fortifications on top of the partly man-made Mount Herod. Visitors will also be able to see the remains of the bath house, decorated with mosaics and frescoes, along with the theatre that Herod installed to entertain his guests, which could seat up to 400 people. If that wasn't enough, Herodium is the home of the king's mausoleum, which he had built on the side of the hill facing Jerusalem - it still contains a sarcophagus, which is believed to belong to him. For those interested in the history of the Bar Kochba Revolt, the tunnels carved by the rebels to escape still exist, along with the cisterns and caves that they created there.

Open Sat to Thurs, 8am to 4pm in winter and until 5pm during the summer. Open on Fridays and Holiday eves 8am to 3pm during the winter and until 4pm during the summer. An individual adult ticket is 29 shekels, or 23 shekels if you're in a group. If you wish to visit more than one park, it may be worth buying an Israel Pass for entrance to all listed parks, including Herodium. www.parks.org.il/en/reserve-park/herodium-park/



Herodium is the highest peak in the Judean desert



Masada is a popular tourist destination

3 MASADA NATIONAL PARK MASADA

One of the most iconic sites from ancient Judean history, Masada was the fortress where the Jewish rebels fought their last stand against the Romans. Before exploring, you may want to step inside the Masada Museum for an introduction to the site's remarkable history and archaeology. Among the amazing sights to see at Masada are the well-preserved ruins of the fortress, parts of which have been reconstructed, as well as the ruins of King Herod's decadent Northern and Western Palaces, with the former constructed on the hill overlooking the gorge. There are also various artefacts to see, such as pottery, coins and scrolls, as well as the restored murals.

A UNESCO World Heritage Site, Masada also boasts the remains of one of the only surviving synagogues from the Second Temple period and

the largest and most complete Roman siege camp to have survived to this day. While it is possible to climb Masada by foot, there is a cable car that will take you to the tourist centre at the top. There are also numerous guided tours on offer for those who would like a bit more structure to their visit.

Open Sat to Thurs, 8am to 4pm during the winter and until 5pm during the summer. Open on Fridays and Holiday eves 8am to 3pm during the winter and until 4pm during the summer.

The price for an individual adult ticket is 31 shekels, or 26 shekels if you are in a group. If you wish to visit more than one park, it may be worth purchasing an Israel Pass which offers entrance to all listed parks, including Masada. www.parks.org.il/en/reserve-park/masada-national-park/



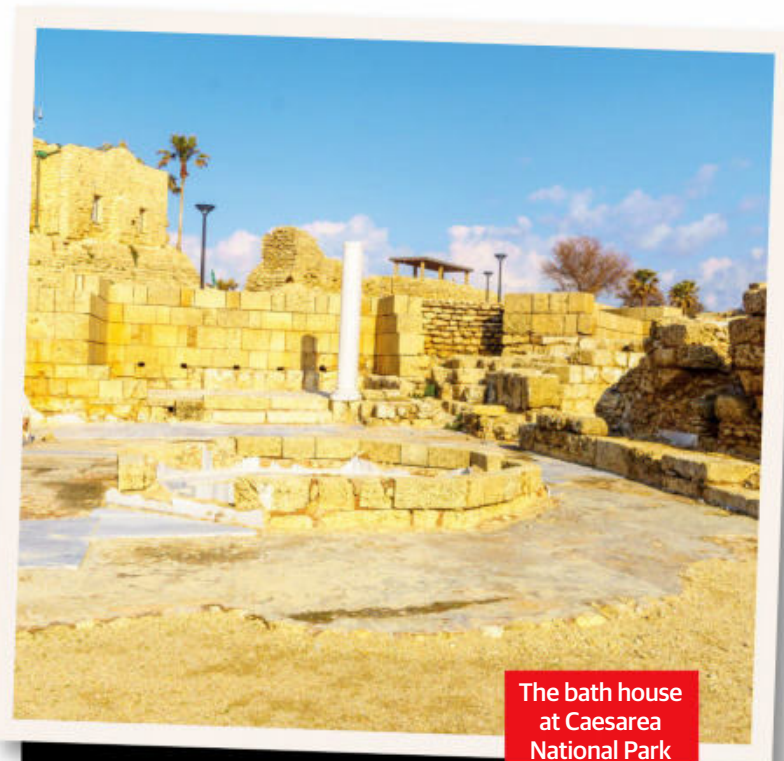
The Western Wall is also known as the Kotel



4 WESTERN WALL JERUSALEM

As the last remaining remnant of the Second Temple built by King Herod, the Western Wall is the most significant and religious site in the world for the Jewish people, with Jews from across the globe travelling to pray there. It is also a popular attraction for tourists, particularly the Prayer Plaza, which is free to visit. The Western Wall Heritage Foundation offers a wide variety of tours, including a walk through the Western Wall tunnels, a history of the journey to Jerusalem and a behind the scenes tour that will take you to the new discoveries found at the site. There's even a virtual reality tour for those who would like to see the Second Temple as it once was. Before visiting, it's worth checking online for the guidelines for behaviour at the Western Wall and to make sure that you wear appropriate clothing.

The Prayer Plaza is open 24/7 and free to visit. The opening times and admission costs for the various tours vary and they must be reserved in advance, so check the website www.english.thekotel.org/



The bath house at Caesarea National Park

5 CAESAREA NATIONAL PARK CAESAREA

The port city of Caesarea was built by King Herod in 30 BCE and named after Augustus Caesar, who had gifted him the land. It was one of the largest in the Middle East and during the Roman period, accommodating up to 200 ships at once, it became the capital of the Province of Judah as well as the home of a large Jewish community. Caesarea is a unique historic site that was conquered twice, first by the Muslim Caliph Umar in the 7th century and then again in the 11th century by the Crusaders.

Visitors will be able to feast their eyes on the magnificent ruins of the old city and port, including the Roman amphitheatre, which is still used for performances today, as well as the hippodrome and the aqueduct, which is located on the beach near the modern part of the city. Tourists will also be able to see the remains of another palace, Reef Palace, which was discovered on the reef facing the Mediterranean. In recent years the harbour has been restored and there is a museum that explores the history of the port, as well as the world's only underwater museum, allowing you to marvel at the submerged ruins of the city.

Open Sat to Thurs, 8am to 5pm during the winter and until 6pm during the summer. Open on Fridays and Holiday eves 8am to 3pm during the winter and until 4pm during the summer.

The price for an individual adult ticket is 39 shekels, or 33 shekels if you're in a group. If you wish to visit more than one park, it may be worth purchasing an Israel Pass which offers entrance to all listed parks, including Caesarea. www.parks.org.il/en/reserve-park/caesarea-national-park/

Historical Treasures

THE DEAD SEA SCROLLS

REVEALING THE ORIGINS OF THE BIBLE JUDEAN DESERT, 3RD CENTURY BCE – 1ST CENTURY CE

FAMOUS ARTEFACT

The *Great Isaiah Scroll* is one of the original seven *Dead Sea Scrolls* discovered between 1946 and 1947. It is the only biblical scroll that is almost complete, containing all 66 chapters of the Hebrew version of the *Book Of Isaiah*.

NEW INFORMATION

Interestingly, while the text of the scroll generally conforms to the Masoretic, or traditional, version codified in medieval codices, it also includes alternate spellings, scribal errors, corrections and many variant readings, proving that some verses in other versions had been added later.

HISTORICAL MARVEL

At 734cm long, this scroll is the largest out of all the biblical scrolls. It is also one of the oldest, dating from c. 125 - 100 BCE, making it a thousand years older than the previously known oldest manuscripts of the Hebrew Bible.

HIDDEN AWAY

Many scholars believe that the *Dead Sea Scrolls* were buried in the Qumran caves to hide them during the failed Jewish revolt against the Roman Empire in 70 CE, but this has not been proven.



One of the world's greatest literary treasures, the *Dead Sea Scrolls*, were found entirely by accident between late 1946 and early 1947. As the story goes, a young Bedouin shepherd stumbled upon a cave in Qumran while supposedly searching for his lost sheep - although whether this is accurate or not is debated. Regardless, the shepherd discovered seven ancient Jewish manuscripts that changed our understanding of the histories of Judaism and Christianity forever.

Over the next few years until 1956, more fragments belonging to the scrolls were uncovered by the Bedouin and archaeologists across 11 caves in Qumran, with scholars piecing together over 900 different manuscripts in total, dating from

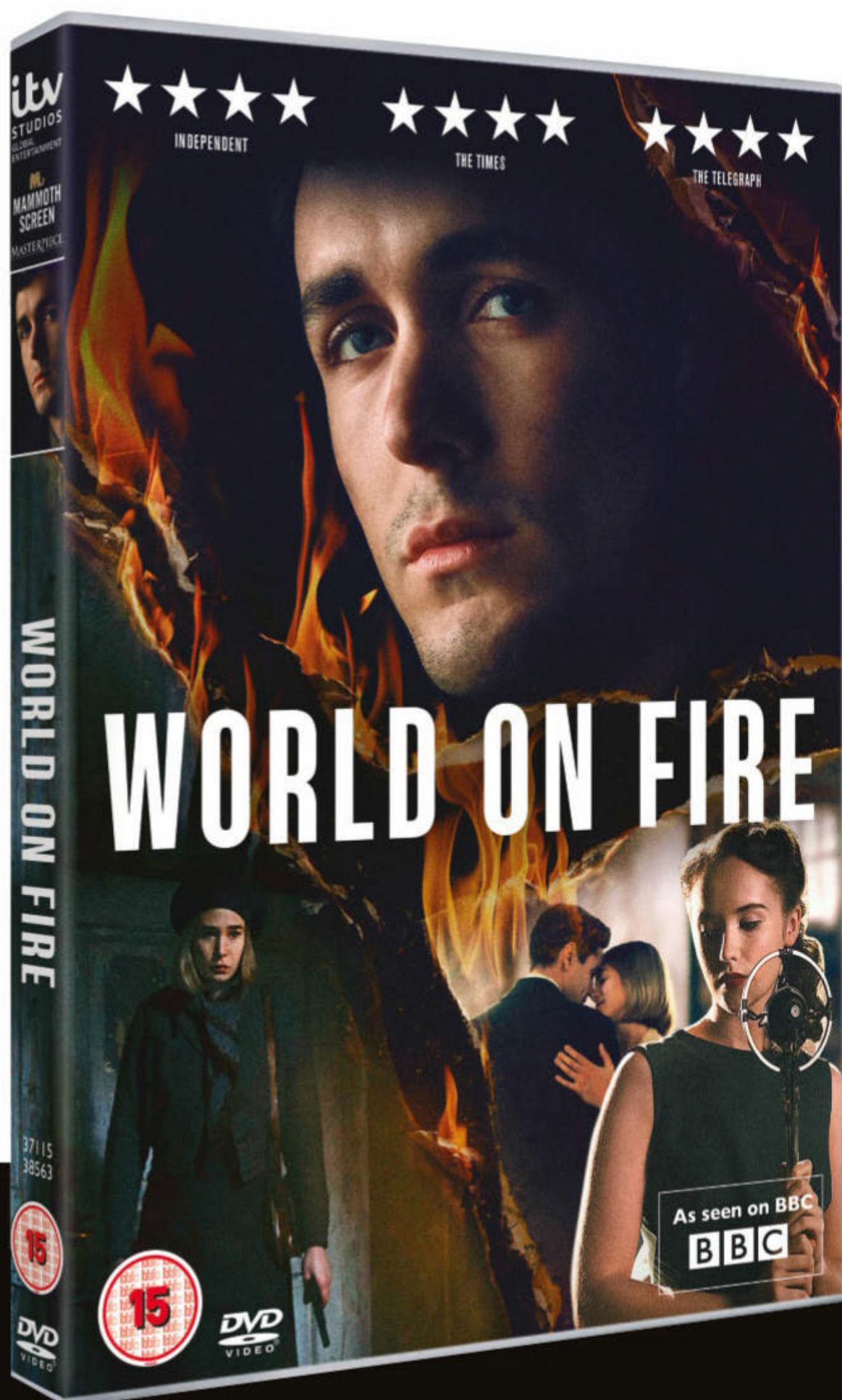
before the destruction of the Second Temple in 70 CE. Despite excavations in recent years in newly discovered caves, no more scrolls have been found as of yet.

Most of the scrolls are made from parchment but there are a few made with papyrus, and there is even one scroll made from engraved copper. While Hebrew is the most used language in the scrolls, some of them are also written in Aramaic and Greek. Out of all of the scrolls, the most famous ones include the *Great Isaiah Scroll*, the *Temple Scroll*, the *War Scroll* and the *Community Rule Scroll*.

Two types of religious literature have been found in the scrolls, starting with the 'biblical'

manuscripts that resemble the accepted text of the Hebrew Bible, the Masoretic Text, despite the fact that the Qumran scrolls are over a thousand years older than the manuscripts that were previously identified as the oldest. Almost all of the books of the Hebrew Bible were found at Qumran apart from the *Book Of Esther*, and the scrolls have helped scholars understand how *The Bible* came to be.

The second type of literature is the 'non-biblical' manuscripts, a quarter of which are identified as sectarian because most scholars believe that they reflect the philosophies of the Essenes, a sect in Qumran, and formed their library. While some scholars believe the Essenes wrote the *Dead Sea Scrolls*, their authorship is still highly disputed.



World on Fire the epic drama about ordinary people from all sides of the global conflict of World War Two is out now to buy on DVD and on Digital Download.

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Battle For England's Soul

Elizabeth At War

*Did Catholic conspiracies at home and abroad
nearly topple the 'heretic queen'?*

Written by Derek Wilson

The inheritance into which Elizabeth Tudor entered in 1558 at the age of 25 was something of a poisoned chalice. When she was still a babe in arms her father, Henry VIII, had severed the English church from Catholic Christendom. She was still in her teens when the regime of her young half-brother, Edward VI, had hurried the nation farther along the Protestant path. And she had yet to enter her twenties when her half-sister, Mary, had embarked on a determined reversal of the religious policy of the two preceding reigns in order to restore England to papal obedience. Her subjects and, indeed, interested parties throughout Europe, watched carefully to see what course Queen Elizabeth would set for her realm. But some

people did more than watch. Through the media of sermons, books and pamphlets they brought pressure to bear upon public opinion and upon the young queen. But there were others who were prepared to go even further. Plots, intrigues and assassination attempts formed the leitmotif of her entire reign.

As a divinely-anointed monarch Elizabeth knew she had to settle the religious issue, and enforce it in a world bitterly divided between Catholics and Protestants. The task had to begin with Elizabeth's own convictions. What, then, did she believe? She had been brought up by a governess and a group of tutors, most of whom were of the 'Christian humanist' persuasion, which is to say that their theology was basically Calvinist (the systematic Protestantism

advocated by the French reformer, John Calvin) and their religious ethos intellectual - more of the head than the heart. During Mary Tudor's reign she'd had to keep her real beliefs secret and outwardly conform to Mary's religion. One result of this experience was that she had little patience with religious enthusiasts of any persuasion. She expected all her subjects to put loyalty to the Crown above their personal preferences and convictions - just as she had done.

In 1559, the English church was provided with a new Prayer Book that established its credentials. It followed closely that used in Edward VI's reign. An Act of Uniformity ordered all subjects to attend worship in their parish churches. Those refusing to do so (known as 'recusants') were liable to fines and - for repeated offences - imprisonment. However, it was one thing to give England's Protestant Church legal standing and quite another to protect it against the enemies ranged against it. The most powerful of those enemies was King Philip II of Spain, whose monolithic empire embraced Spain and, after 1580, Portugal, parts of Italy, Sicily, Sardinia, Luxembourg, the Netherlands and, farther afield, colonial territories in South and Central America, as well as, after 1580, Portugal's conquests in Africa and the East Indies. Philip had been the husband of Mary Tudor and he believed himself to have a divine commission to restore England to the Catholic faith. To this end, he

offered marriage to Elizabeth (although in Rome Elizabeth was officially regarded as illegitimate and, therefore, not legally Queen of England).

Unyielding Elizabeth

In all political circles at home and abroad it was simply assumed that Elizabeth would marry and that her husband would become the effective source of authority. Offers came from foreign princes and ambitious English noblemen. The council and parliament made frantic efforts to persuade the queen to marry and, hopefully produce an heir, thus securing a Protestant dynasty. But Elizabeth consistently refused to yield her independence of action. She remained alive and well decade after decade. This gave the country a measure of stability but it also meant the continuance of stalemate. Elizabeth's longevity emboldened desperate partisans to plot against her and achieve their ends by violent means.

Catholic hopefuls had a candidate ready to hand to replace Elizabeth. Mary Stuart, who had been queen of the Scottish kingdom since 1542, was descended from Henry VIII's sister, Margaret Tudor. If, as the pope insisted, Elizabeth was illegitimate, the English crown was Mary's by right. In 1570 Pius V made the Catholic opinion abundantly clear. His bull (decree), *Regnans In Excelsis*, excommunicated Elizabeth and

"If, as the pope insisted, Elizabeth was illegitimate, the English crown was Mary's by right"

declared her "deprived of her pretended title". It absolved all her subjects of their loyalty to her. This was, in effect, a declaration of war and the 'army' now launched against the 'heretic' queen comprised all good Catholics who looked to Rome for guidance. Elizabeth, who knew what it was to espouse a minority religion, only required outward conformity. But she was powerless to inhibit the zeal of religious partisans and the mounting hostility between Catholic and Protestant factions.

This was a Europe-wide phenomenon. Between 1562 and 1598 France was torn asunder by religious wars that cost three million lives. At the same time the Netherlands was a battleground between the armies of Philip II and those of Protestant rebels. In England many Catholic recusants gathered to practice their rituals in secret groups. Some of them were breeding



Many Catholics gathered in secret, determined to plot against the queen



Elizabeth signs the death warrant for Mary Stuart, which in turn pushed Philip II of Spain to act



Mary, Queen of Scots' arrival back in Scotland put additional pressure on Elizabeth and gave plotters someone to rally around

grounds of revolt. They were instructed and encouraged by missionaries sent from the English College at Douai (later moved to Rheims), the objective of which was the reconversion of England. To many it seemed that this could only be achieved by the overthrow of the government.

The Scottish Queen

Following the publication of *Regnans In Excelsis* there were at least six attempts to kill Queen Elizabeth or remove her from office by force. Perpetrators were egged on from Madrid by promises of Spanish gold and from Rome by assurances of heavenly reward. One bonus for Elizabeth was that, as a result of a brief civil war, Mary Stuart had been deposed and imprisoned. In 1567 she had escaped and sought refuge in England. She remained there as Elizabeth's 'guest' in various northern or midland strongholds. For Elizabeth this was a mixed blessing. Though Mary's fate was in Elizabeth's hands the Scottish ex-queen was a focus for English dissidents.

Catholic plots against Elizabeth I as depicted at the time



The Plots

How real were the threats against Elizabeth's life?



The Ridolfi Plot 1571

Complexity 7/10
Practicality 5/10
Veracity 8/10

Florentine banker Roberto Ridolfi had been plotting against Elizabeth for some time, even helping with the northern rebellion in support of Mary Stuart. After this effort's failure he began looking for foreign aid to overthrow Elizabeth, ultimately planning for a Dutch invasion. Word of the plot reached Elizabeth and messengers were captured, leading to confessions and the plotters being exposed. Ridolfi was abroad when this happened and never returned to England.



The Throckmorton Plot 1583

Complexity 6/10
Practicality 3/10
Veracity 7/10

The plan lead by Francis Throckmorton was for a Spanish-backed invasion and simultaneous civil uprising to replace Elizabeth with Mary, Queen of Scots, and have the latter marry the Duke of Guise, head of the Catholic League. But the duke was also the architect of the Bartholomew's Day massacre and hated by Protestants as a result, so he was an unlikely king of England candidate. The plot was revealed by agents of Francis Walsingham.



The Babington Plot 1586

Complexity 9/10
Practicality 8/10
Veracity 9/10

Lead by Anthony Babington, the plot again involved Spanish and Catholic League support, but this time with the aim to assassinate Elizabeth, with the written consent and support of Mary Stuart. Walsingham infiltrated the plot early with double agents and began intercepting messages. Deciphering one such coded message, Mary was proven to have given her assent to Elizabeth's murder, for which she stood trial and would be executed.



The Lopez Plot 1594

Complexity 3/10
Practicality 9/10
Veracity 4/10

Roderigo Lopez was the physician in chief to Elizabeth from 1581, but was executed for treason in 1594 after being accused of plotting to poison her. But it's likely to have been a fabrication by Robert Devereux, the Earl of Essex, a disgruntled ex patient. The Portuguese national and 'new Christian' (he converted from Judaism) was accused of working for Philip II, supported by confessions obtained by torture from messengers. Threatened with torture himself, Lopez confessed.

"There were at least six attempts to kill Elizabeth or remove her by force"

ION SINE SOLE
IRIS

The *Rainbow Portrait* (c. 1600) is a triumphalist image of the ever-young queen who embraces all the virtues and has overcome all her enemies

© Getty Images

The first attempt to free Mary and set her on the throne of her rival occurred in 1569. Thomas Howard, Duke of Norfolk, devised a plan to write himself into the royal script. He would marry Mary, help her to regain her Scottish crown and, on Elizabeth's death, return with his wife to London, King of England in all but name. He made common cause with the Earls of Northumberland and Westmorland who, like many in the northern shires, clung to the traditional version of the Christian faith. But Howard's allies became impatient. The northern earls raised an army of 5,500, seized Durham, went on a rampage through the cathedral and installed a priest to say mass. They then set out to rescue Mary but their support rapidly dwindled and, in any case, Mary had been moved to a more secure location. The brief rebellion collapsed and its chief instigators escaped into Scotland. Northumberland was subsequently handed over to the English and executed (August 1572), Westmorland made his way to the Spanish Netherlands and died there, a reluctant exile, in 1601.

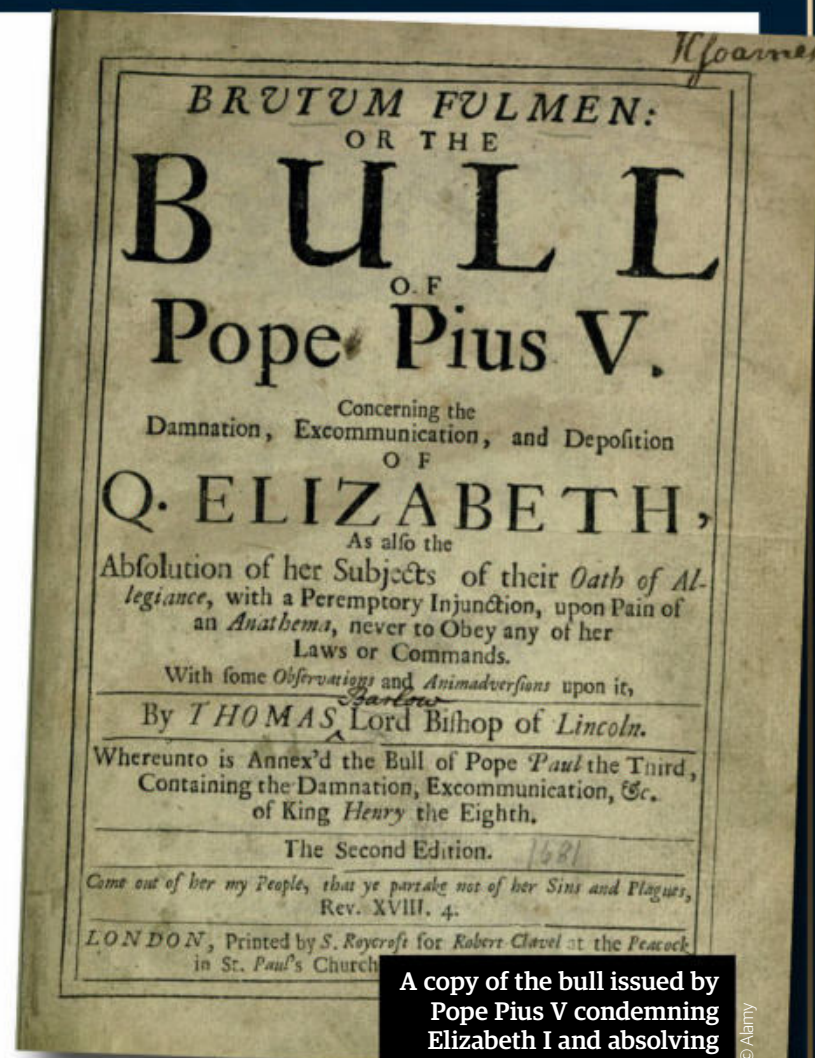
An Obsession

The Duke of Norfolk was not chastened by this experience. He still enjoyed the queen's favour and, after a brief spell in the Tower, he was set at liberty. Thus it was that the sinister figure of Roberto Ridolfi was able to play on his vanity and ambition. Ridolfi was a Florentine banker-cum-spy-cum-Catholic activist. He had been involved as a go-between in the rebellion of the northern earls. That experience had left him convinced that the restoration of the Catholic faith could not be

achieved without military aid from abroad. That meant looking to Spain for the necessary ships, men and munitions. Ridolfi was part of a network involving Philip II, the Vatican, Mary, Norfolk, the Spanish ambassador and agents connected to Catholic cells throughout England. What came to be known as the Ridolfi Plot was a conspiracy of Byzantine complexity involving troops from the Spanish Netherlands, sympathisers at the English court and hotheads in the shires ready to stir up revolt. It was doomed by two facts: most of Elizabeth's subjects had no stomach for civil war (particularly when they could see the current bloody conflict convulsing France); and the government had its own, highly effective espionage network operated by the queen's secretary, William Cecil (and, his successor, Francis Walsingham). Conspirators were rounded up and examined under torture. Correspondence with Mary was intercepted and scrutinised. Punishments were meted out. This time nothing could save Norfolk, who went to the block in June 1572. Ridolfi, who was abroad at the time, escaped unscathed. It is even possible, as some historians have suggested, that he had, all along, been a double agent in Cecil's pay.

The Ridolfi Plot failed. But it was, nevertheless, a turning point. Far from deterring the King of Spain from fresh endeavour, the 'Enterprise of England' became an obsession. He wrote to his commander in the Netherlands:

I desire to achieve this enterprise so much, and I have such complete confidence that God our Lord... will guide and direct it, and I hold my charge from God to do



A copy of the bull issued by Pope Pius V condemning Elizabeth I and absolving the people of England

this to be so explicit that I am extremely determined and resolved to proceed... doing everything possible in this world to promote and assist it.

Bringing England back under papal obedience was to Philip the obvious main element in his entire strategy. As well as its spiritual importance, it would stop the irritating interference by English privateers with Spanish convoys travelling from the Americas, and it would clear the Narrow Seas

What did it mean to be Excommunicated?

A quick explanation of the pope's condemnation of Elizabeth

On 25 February 1570, Pope Pius V issued a papal bull declaring, "We do out of the fullness of our apostolic power declare the foresaid Elizabeth to be a heretic and favourer of heretics, and her adherents in the matters aforesaid to have incurred the sentence of excommunication and to be cut off from the unity of the body of Christ." But what did excommunication mean for Elizabeth and the nation?

1. Exclusion from communion

The primary effect of excommunication is the refusal to give an excommunicated individual communion. Since communion or Eucharist is a holy sacrament in memory of Jesus, being denied it is seen as being denied access to Christ.

2. It wasn't a punishment

Excommunication was viewed by the Catholic church as a tool for redirecting someone

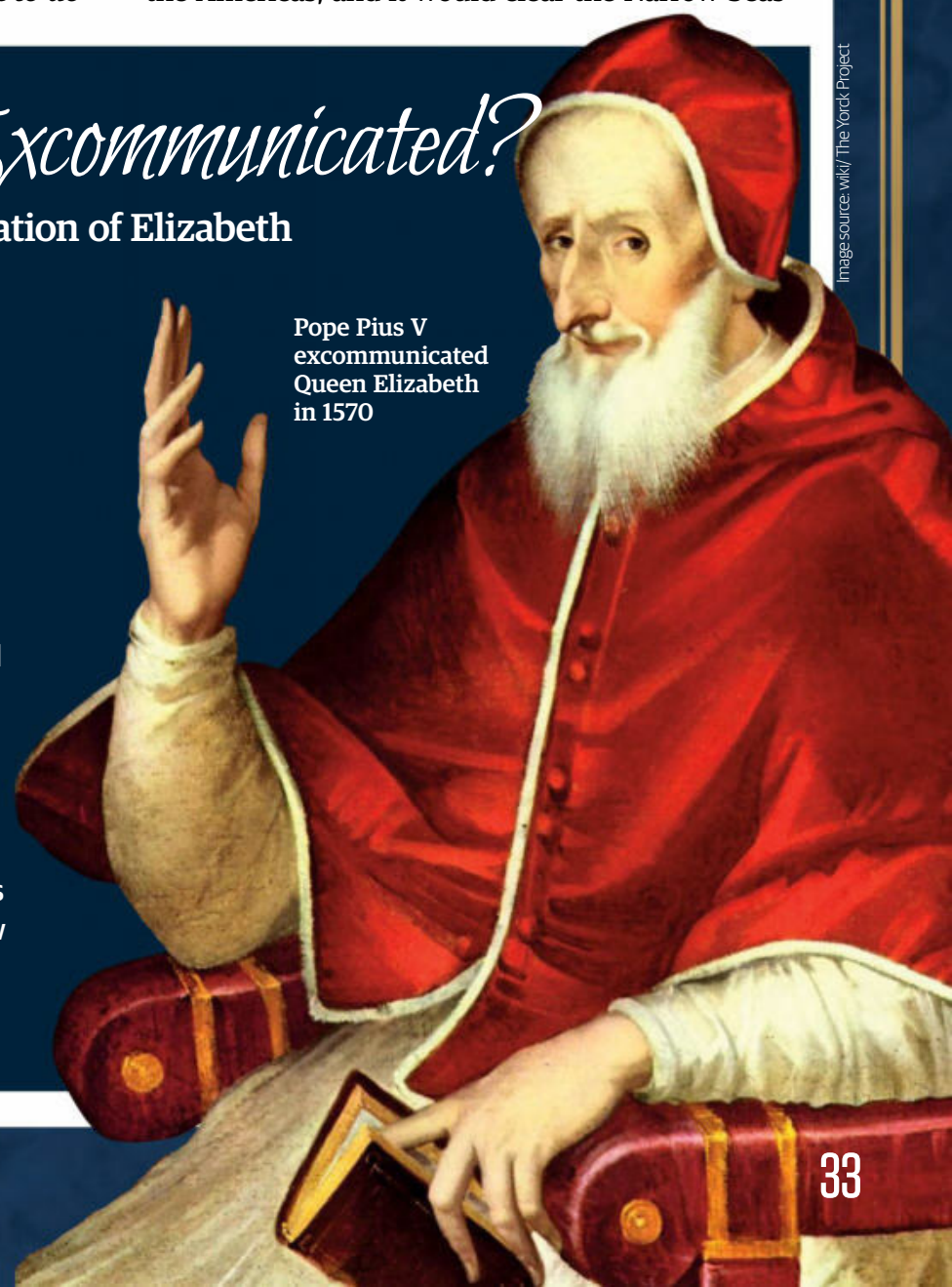
who had veered off the Catholic path. An excommunicated individual could repent through confession in order to be brought back into the church.

3. Other monarchs objected

It's understood that Philip II of Spain and Maximilian II, the Holy Roman Emperor, both opposed the excommunication of Elizabeth as they believed it would be used in England to further oppress Catholics.

4. National impact

The added intention of issuing the papal bull was to support uprisings against Elizabeth and give English Catholics religious cover for attempting to overthrow their divinely appointed monarch. The excommunication was even repeated in support of the Spanish Armada.



Pope Pius V excommunicated Queen Elizabeth in 1570

The Religious Divide

How Europe was broken down by religious affiliation



of all maritime obstacles to traffic between Spain and the Spanish Netherlands.

The Dilemma

Cecil, his conciliar colleagues, popular preachers and members of the Protestant majority in parliament urged the queen to 'deal with' Mary Stuart. As long as Elizabeth's unwilling 'guest' was alive and encouraging plots against the crown neither queen nor country could be secure. The intelligence network was assiduous in collecting evidence against Mary in order to bring her to trial - and execution. But Elizabeth refused to yield to such pressures. She also declined action in support of the Protestant rebels in the Netherlands, although it was perfectly obvious that a vital element of the Enterprise of England was the despatch of an invasion force across the North Sea.

Why was Elizabeth so reticent? Undoubtedly she was temperamentally opposed to the very idea of war. It was nasty and it was expensive. But she also faced an intellectual dilemma. She believed that, like all Christian monarchs, she held her

position by divine appointment. It followed that she had no right to interfere in the internal affairs of other kingdoms. To encourage rebellion in the Netherlands or Scotland, in the name of religion, might, in the long run, weaken her own position. Because who was to say that some of her own subjects might not rise against her - in the name of a higher power?

"To encourage rebellion in the Netherlands or Scotland, in the name of religion might, in the long run, weaken her own position"

By the 1580s a state of cold war existed between England and her Catholic neighbours and, within the country, between the queen and religious dissidents. In 1583 credible information reached London through the intelligence network that the Duke of Guise, a maternal kinsman of Mary Stuart, was going to send a hitman across the Channel to dispose of England's heretic queen. Such a story

was readily believed in the prevailing climate. An attempt had been made on the life of the Dutch independence leader William of Orange in 1582 and another, two years later, was successful. It is against this activity in high places that the actions of ardent private partisans must be seen.

In October 1583 two such desperate, though unrelated, events caused much consternation.

John Somerville, a young Warwickshire gentleman, became convinced that he had a divine call to free the Catholic community from persecution by killing the arch-persecutrix. He was either mentally unstable or had become a victim of religious mania. Certainly there was nothing of the clever conspirator about him. He made his way to London, boldly announcing the purpose of his



A later painting by Philip de Loutherbourg of the havoc caused by English fireships among the Armada ships anchored at Gravelines

Philip II of Spain (portrait by Titian) was determined to restore Catholicism in England by any means

mission to any who cared to listen. Unsurprisingly, he was arrested, tried, convicted, imprisoned and tortured. He was discovered strangled in his cell, though whether he had hanged himself or suffered at the hands of someone as fanatical as himself has never been established.

Francis Throckmorton's plan had more substance. He came from another Catholic family in the Midlands and, between 1580 and 1583, spent time in Madrid and Paris discussing the redress of grievances with English religious exiles. Back in England he became the hub of a conspiracy connecting the Spanish ambassador, his own foreign contacts and Mary Stuart. But Walsingham had his measure and Throckmorton's arrest in October proved to be a major coup for the government. Incriminating evidence found in his lodgings included lists of names and the plans for bringing an invasion force across the Channel. Throckmorton was not executed until his captors were satisfied that they could not extract from him any more damning evidence. He went to his death in July 1584 loudly proclaiming that his confession had been extorted under torture.



The English fleet's crushing victory over the Armada was a turning point in Elizabeth I's reign

Illustration by Joe Cummings



The Other Enemy

Elizabeth had adversaries on both sides of the religious divide

Elizabeth never, or so she claimed, prosecuted people for their religious beliefs. What she demanded was allegiance to her church, as she made clear to her senior clergy in 1585.

You suffer many ministers to preach what they list, and to minister

the sacraments according to their own fancies

... I wish such men

to be brought to conformity and unity.

She was fulminating not against Catholics, but Puritans, Protestant radicals who insisted on campaigning for further changes in the organisation and worship of the English church. Many clergy and some bishops belonged to this wing of the church and were not slow in preaching against the queen's religious settlement. Elizabeth hated stubborn Protestant extremists even more than Catholics. She once quoted approvingly an Italian proverb: "From mine enemy let me defend myself; from a pretended friend, good Lord deliver me." Not only did Puritans campaign openly and loudly, they also believed that, in matters of religion, the queen, like all lay people, was under the authority of *The Bible*, as interpreted by Puritan ministers. Elizabeth regarded any yielding to these 'left wing' Protestants as diminishing her own royal authority. She made several attempts to suppress radical preachers. In 1577 she even sequestered her own Archbishop of Canterbury, Edmund Grindal, for refusing to support the royal persecution.

Matters came to a head in the Marprelate controversy of 1588. A secret press published a series of pamphlets attacking bishops of the established church for moral failings and adherence to 'papistical' ceremonies. In 1593 John Penry, one of the Marprelate authors, was hanged for sedition.

The Archbishop of Canterbury, Edmund Grindal

By this time Cecil, Walsingham and other members of the council were frantic with frustration at the queen's steadfast refusal to take the initiative against her enemies. They wanted her to throw in her lot with the Dutch rebels and provide them with military assistance to inhibit Philip II from launching the Enterprise of England. They also wanted Mary out of the way once and for all. In 1584 they took the initiative. They drew up a document called the Bond of Association, to be signed by all men of substance, and pledging them to take arms against any who attempted to usurp the throne or sought to encompass the queen's death.

Spain Takes Action

For Elizabeth, crunch time had arrived. At the end of 1585 she reluctantly despatched to the Low Countries an armed force under the leadership of her favourite, Robert Dudley, Earl of Leicester. It made little military impact but King Philip could not ignore it. Yet worse was to come, from his point of view. Within months, Elizabeth, amidst agonies of doubt, agreed to put Mary on trial

"She tried to evade responsibility by signing the warrant and then sending instructions that it should not be delivered"

to face conspiracy charges backed by further evidence Walsingham had gathered. The jury delivered the inevitable verdict and Elizabeth was left with the agonising decision to sign the death warrant. How could she, a divinely-anointed monarch, endorse the execution of another divinely-anointed monarch - and one recognised by the pope and her fellow European rulers? She tried to evade responsibility by signing the warrant and then sending instructions that it should not be delivered. But her advisers hurried the event. Mary was beheaded on 8 February 1587. And all Elizabeth could do was claim she was not responsible: her instructions had been disobeyed.

This turn of events actually played into Philip's hands by uniting the opposition against Elizabeth. In Paris the royal court was outraged at this 'murder' of one of their own (Mary was the sister-in-law of Henry III). In Rome protracted negotiations reached a satisfactory conclusion. Pope Sixtus V agreed a substantial financial contribution to the invasion of England and granted Philip the right to nominate Elizabeth's replacement. The Spanish king had, meanwhile, been completing the logistical details of the Enterprise of England. Ships and men were being assembled in Iberian ports. The Duke of Parma was, albeit reluctantly, ready to embark an army in the Netherlands. All England held its breath as it awaited the news that the Spanish Armada was on its way.

King Philip's invasion fleet sailed in May 1588, carrying 18,000 soldiers and 2,500 cannon. The plan was to link up with Parma's force of 30,000 veteran troops at the French port of Gravelines and then to carry this massive army across the narrows in barges. It was, by any standards, a massive and complex endeavour. Several things could go wrong and many of them did. Thanks to the English intelligence system, some of the Spanish tactics were well known in London before the Armada hove into view. Communication between the king, Parma and the naval commander, the Duke of Medina Sidonia, was poor. The fleet's departure was delayed by bad weather. Harassing by the English navy with superior fire power further slowed the Armada's progress. Parma was not ready. English fire ships were sent among the Spanish ships, waiting at anchor for the Netherlands' contingent, causing them to scatter. Strong winds from the south-west forced Philip's vessels into the North Sea. With no possibility of turning back they were forced to sail around Scotland into the Irish Sea and many ships were wrecked in those dangerous, unfamiliar waters.

This ignominious failure did not put an end to King Philip's pretensions. Open war with Spain continued until well into the reign of Elizabeth's successor, James I (the son of Mary Stuart whom Elizabeth nominated as her heir). In 1596, Robert Persons, an English Jesuit who had spent much time heading up the Catholic mission to his home country, visited Spain, where he urged Philip II to launch another invasion attempt and advised him how to organise it. The king, by now old and incapacitated by illness, had lost none of his enthusiasm to force England back into the Catholic fold and he ordered a second substantial armada to put to sea. It was utterly destroyed by Atlantic gales before it had cleared the Bay of Biscay. When Philip, still undaunted, ordered another attempt a year later his captains simply mutinied and refused to risk their lives further in pursuit of Philip's religious zeal. In England the crisis of 1588 gave the government a clear opportunity for a purge of recusants and missionary priests. Thirty one suffered capital punishment in the Armada year, and more were executed or died in prison in the closing years of the reign. Their co-religionists claimed them as martyrs. To the royal officers they were traitors.

In March 1603 Elizabeth died peacefully in bed. She and her country had survived decades of crisis. Her nominated successor, James VI of Scotland ascended the English throne peacefully. But the problem had not gone away.

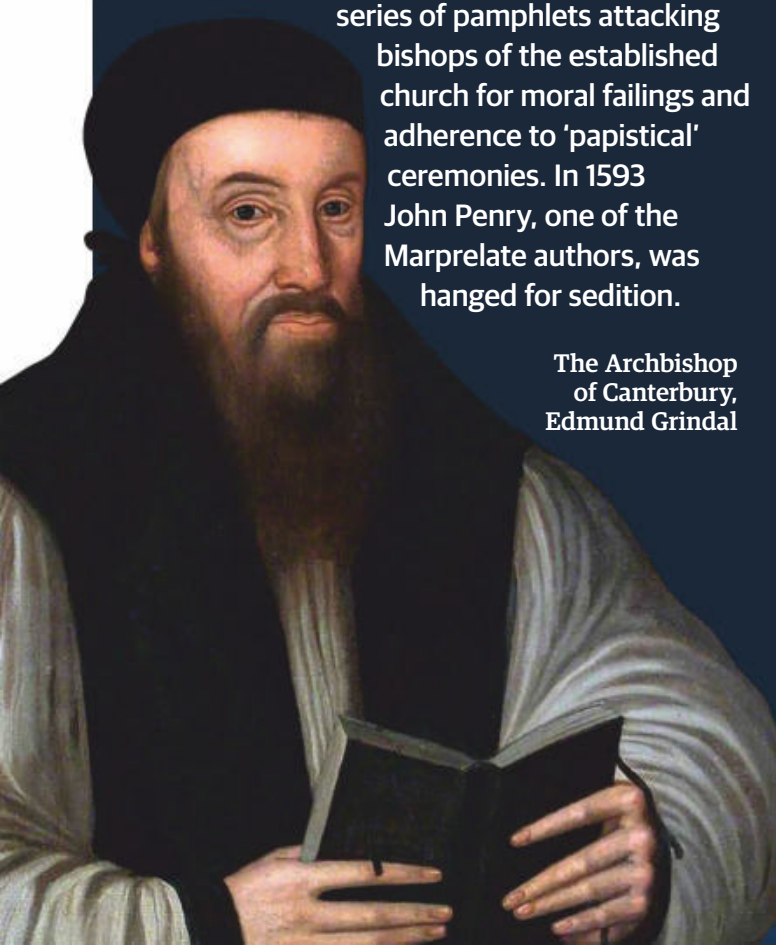


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A Delicious History of cake

Dr Alysa Levene of Oxford Brookes University
on the development of the popular baked food
from the Ancient World to the 20th Century

Written by Tom Garner

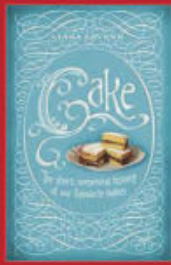


EXPERT BIO



ALYSA LEVENE

Alysa Levene is the author of *Cake: A Slice of History*, which is published by Headline Publishing. To purchase a copy visit: www.headline.co.uk



Cake is one of the most beloved treats in the world. It's hugely adaptable and made from recipes of a variety of ingredients and methods. Often served as a celebratory dish on ceremonial occasions, cake's influence is far-reaching and this is deeply rooted in history. Unlike other sweet foodstuffs like chocolate, cake has a past that stretches back for millennia.

One person who has extensively studied the development of this popular delicacy is Dr Alysa Levene. The author of *Cake: A Slice of History*, she reveals the development of cake from antiquity through its rapid evolution in the 18th Century to the Second World War. It's a story of myths, rituals, technology and, of course, mass consumption.

How important has cake been throughout human history?

I think that's a really interesting question. Cake

really isn't important at all nutritionally, but symbolically it seems to have had an enormous importance. For so much of human history people barely had enough to eat, so cake was either impossible to achieve or just the last priority on their minds. However, the idea of something that was sweet, special and something that's more than just a snack seemed to be important. It was, and is, a rallying point for communities, social functions and family occasions. Therefore, it was even more important than I thought when I started conceiving the idea of the book.

What do we know about some of the earliest examples of cakes from the Ancient World and what they looked like?

There's a big distinction to be made between things that were called "cakes" but were really cakes of bread, and things that were "special". If we're thinking about things that were a bit enriched or sweetened, i.e. doing something more than filling the belly, then we have evidence

from the Ancient Egyptian era. People were then making cakes for lots of different purposes. They served specific functions such as for feasting, parts of religious rites or given to nourish people in the afterlife.

After them, the Classical civilisations were much more advanced in food terms and had an amazingly imaginative array of celebratory cakes,

while in much of Europe there was nothing. It was still poorly ground grains that were baked on a hearthstone and weren't sweet at all. So when the Romans occupied Britain there was more of that rich heritage, which was

totally lost again when they left. The native cake heritage of lots of places in Europe didn't have the wherewithal to bring that into their diets for a long time afterwards.

How did cakes evolve during the medieval period?

It was a very socially stratified story. Cake can only become what we think of as cake when



The emerging popularity of tea parties in the 18th Century helped increase the social consumption of cake

The Victoria sandwich cake is older than the queen it is named for and is now a symbol of British cuisine



people have the richer ingredients and baking equipment. A lot of people didn't have any means to bake a cake. You might be able to do it in a fire with the pot

turned over to make a small oven. Otherwise, you would take it to the local bake house, or if you lived in a castle or monastery you might have your own oven.

As people started to get access to sugar, that made it sweeter. In a rural environment people had more access to eggs and butter and if you had any to spare, cakes could be enriched that way. However, it is the sweetness that becomes more and more associated with cake.

Sugar became more available during the Crusades but it was fantastically expensive. To make something very sweet showed that you had money. I think that's why we have such a rich cake heritage here in Britain because people sweetened things as much as they could in their locality. We have lots of examples of cakes that are sweetened with dried fruit etc.

When did cake become the recognisable sweet food that we know today?

There wasn't a huge amount of change until a whole lot of things came together in the 18th Century. There was an improvement in milling technology, when flour got more refined. People then further realised the leavening power of eggs. Before then, when a cake was heavy and contained so much dense fruit, you could beat the

which then meant they could bake. This all came together at the same time along with the increase in sugar in the 18th Century. It needed all of those things to create what we think of as a cake. Clearly, there was a different cake tradition before that but in the 18th Century it becomes this lighter, whiter, more refined thing that we think of today.

The 18th Century was also a time when social events were created where cake was eaten. This includes the introduction of tea, domestic tea parties and the showing off of consumption and all the objects that make teatime such an event. Cake was one part of that where some people had time for leisure and spent it on fripperies.

“There are ideas that in the Classical world they put candles on cakes, although that might have been as offerings to the gods rather than birthdays”

What impact did the rise in sugar consumption have on cakes?

The history of cake as we know it parallels the history of sugar. When it was very expensive to refine sugar, it was still very dark. You would have to buy it in a big cone, break the bits off that you wanted and powder it yourself. As it became more refined and whiter, that whiteness and purity started to be something to be looked out for. Cake paralleled it, partly because the sugar was more refined and partly because the flour was better milled as well. As sugar gets more refined, it gets projected onto cake as something that can also

eggs for as long as you wanted and it still wasn't going to rise very much. The combination of moving away from those heavy cakes and having lighter flour meant that eggs could puff up more.

The development of oven technology meant that more people could have ovens in their homes,



The Industrial Revolution enabled cakes to be bought pre-made for the first time, and inadvertently led an advertising boom as well



German children expectantly await the arrival of a birthday cake on the family table

Did the Lindow Man Eat Cake?

The young male who became Ancient Britain's most famous "bog body" may have eaten a form of cake with his last meal

Discovered in a peat bog at Lindow Moss, Cheshire, in August 1984, the remains of what became known as the "Lindow Man" is a remarkable, if gruesome, insight into Ancient British life. Dating to somewhere between 2 BCE and 119 CE, the man stood between 1.68-1.73 meters tall and probably died in his mid-twenties when he was horrifically murdered. His body still retains a trimmed beard, moustache and sideburns of brown hair, and he was so well-preserved that even his stomach and intestines could be analysed.

Researchers found that one of the last things he ate was perhaps a cake-like food. Based on the remnants of ancient grains in his stomach, Levene explains what might have been discovered: "The 'cake' was probably a flat mass that might have been moistened and heated on a hot stone. It probably had enough integrity that it could be turned, and quite a lot of early recipes for what you would call 'cake' say that you should turn it over. This isn't how you'd bake a modern cake, so it was probably more like a pancake that you could flip."

The reasons for Lindow Man eating this cooked item could have been an ancient equivalent of palatable 'fast food'. "It was likely a way of making grains more nourishing," says Levene. "Bread would need refining and a lot more processing but this was more basically ground and cooked on minimal equipment, because you could heat the stones in the fire or cook it in the ashes."



The Lindow Man is on permanent display in the British Museum. Officially known as "Lindow II" he is sometimes jokingly called "Pete Marsh"



Manufacturing and baking bread from an Ancient Egyptian painted frieze. Bread was the first step for civilisations to start making cakes



Sugar-making at the Counterslip Refinery in Bristol, November 1873. The history of cake is intertwined with the history of sugar



The idea of women being master domestic bakers in Britain possibly stretches back to at least medieval times

be more refined, so I think that they do go hand in hand.

What are the origins of celebration cakes for birthdays and weddings?

They're quite different stories. Wedding cakes go back much further and first appeared as a "Great Cake" that might be made for a celebration like a wedding or christening. Assuming they were made in a courtly setting or big house, they would be massive. They might be made with 25 eggs, huge amounts of beating and then you'd need a big oven to bake it. That's where the fruited wedding cake comes from but it's probably not tall until much later.

Birthday cakes seem to come later, in Britain at least. There are ideas that in the Classical world they put candles on cakes, although that might have been as offerings to the gods rather than birthdays. There are then German traditions about cakes made for children and candles being symbolic for something to blow on. They would light it so that the smoke would take evil spirits away from the child.

The 18th Century is again a period where there are many ideas about childhood. Part of that

was expressing different emotional investments in a child, which then snowballed in the 19th Century. This was when people had more leisure and money to spend on children. Birthday cakes started to emerge as something to specifically make for children, particularly because people were more precise about marking birthdays. However, you don't see recipes for birthday cakes until the 20th Century. Before that, cakes for children were plain and more in keeping about ideas for their diets.

How has the process of baking cakes changed across history?

Before the era of electricity and food mixers, the oven was key – particularly when you were able to have one of your own. On the other hand, they were very idiosyncratic so people would need to know their own oven. All you could do was bank up the temperature and then gauge it by putting your hand or a piece of paper in. It wasn't until the late 19th and early 20th Centuries that you started to get regulated, thermostatic controls.

The other important things I noticed from old recipe books were simple items like whisks. They came in surprisingly late because in the early 18th

The Burning Truth about Alfred the Great

Alysa Levene debunks the myths surrounding the Anglo-Saxon king's legendary but ill-fated encounter with cakes

Although Alfred the Great was a pivotal figure in early English history, he's still best remembered for his poor baking skills. "King Alfred and the Cakes" is one of the most famous stories in English history and has been read to children for centuries.

In late 878, the Vikings attacked Alfred's base and he was forced to flee with a small company into the Somerset Levels. This was the lowest point of his reign and reputedly the origin of the cakes story. According to the legend, the king took shelter in the hut of a poor herdsman. Believing him to be a poor soldier, the herdsman's wife asked him to turn some "cakes" she had set to bake upon a hearth while she collected firewood. Distracted by his own troubles, Alfred forgot his task and was variously described as falling asleep by the fire or mending his weapons. When the herdsman's wife returned, the cakes were burning and she scolded the king for his negligence.

This story is often interpreted as a symbolic tale of how Alfred the king was humble enough to have

the common touch with his subjects. As for the historicity of the tale and the type of burned cakes in particular, Levene says, "The truth is we will never know. It's entirely unlikely, given the social status of the place where he supposedly took refuge, that the cake was anything fancy at all. It's much more likely that it was bread. This bread would be the same definition of 'cake' as a 'cake of soap', in that it describes the shape and integrity of the product rather than it being sweet."

The categorisation of the cake also had a bearing on the meaning of the story, "The earlier legend seems to have him burning the bread and it later became cake," says Levene. "I've speculated that's because by the time these legends were being revised, cake meant something else. To later readers, cake was something that suggested that he was a warrior king but spending his time watching something that was not befitting to his status. The story says more about Alfred than the reality of what was then being cooked."



Alfred the Great's real achievements are often overshadowed by this one apocryphal story. As Rudyard Kipling once wrote, "If history were taught in the form of stories, it would never be forgotten"



Mr Schur, chief confectioner at McVitie and Price, finishes off the wedding cake of Princess Elizabeth and Prince Philip. The cake is nine-feet high

Century twigs were still being recommended for beating. There were theories about the fork not being popular for a long time, which would've been another way to beat, so that was surprising.

How could baking cakes define gender roles in Britain and France?

In France, food books were written for professional men whereas in Britain it was always more of a domestic thing for women. In French manuals it was the men who made fancy patisserie objects, which were about show. Even in France today, you are far more likely to go to a patisserie and buy something that looks beautiful than things that are homemade and a bit rustic, which is the British tradition.

In terms of the gender stereotypes of the past, this differentiation is so much to do with identities and things that were projected onto women and men. Men had the "skill" and did the outward display while women kept the home together and did all the domestic stuff.

However, in Britain at least, women could be a bit more high-profile. They went into businesses at a time when opportunities for women were relatively limited. Baking cakes or making sweets was something that women did do because it was part of their traditional skills and so it was deemed to be appropriate.

How did the Industrial Revolution influence the manufacture of baked goods?

In the 19th Century people start to mass produce all sorts of sugary conveniences. Advertising and the food markets become more integrated



so it was an important period. It was also when cast iron ovens became more popular for manufacturing.

You could now buy pre-made cakes and people did because cake doesn't need to be very fancy. It can be something that you just have with a cup of tea, especially for teatime or an early supper meal. Things like custard powder and jam meant that even poorer people had sugar in their diets and became habituated to sweetness. In some ways that was good because the diet was becoming more democratised but, of course, it's also a sad story because it meant that people were now more reliant on empty calories.

What are the origins of the Victoria sandwich cake?

It has its origins in "pound cake", which had all of its ingredients matched in weight. There



In France, it was traditional practice for centuries for professional patissiers to be men



Signalman Andrew Campbell of the Royal Navy watches as his mother slices a cake she made for his 21st birthday, May 1945

2x © Alamy

are similar cakes with different names in a lot of European countries that had equal weights of butter, sugar, flour and eggs. Therefore, it wasn't made for Queen Victoria but was simply a cake that was around at the time. However, she apparently liked it and served it at Osborne House, so that's why it was informally named for her.

Today, it sums up so many aspects of Britishness in particular. Even if it's tongue-in-cheek, it's a symbol of refinement and leisure and you get it at all kinds of nostalgic events like village fairs.

What impact did rationing have on cake in Britain during WWII?

It was massive because all of the ingredients, apart from flour, were rationed, as well as bought cakes. If you wanted to make a cake you had to save

your rations. When the butter ration was split between butter and margarine, people would save the butter for eating and the margarine went into cakes.

People did what they could and there were many substitute recipes. For example, government leaflets and recipe collections often talked about cakes that used mock cream. However, you couldn't use sugar for anything as frivolous as icing on a cake because it was needed for much more important things. It's interesting that sugar was diverted into jam making because although it's sweet itself, it was helpful in preserving fruits.

On the other hand, even with all the government propaganda and rationing leaflets, people still talked about cake. It seems to have been held up as an example of something that was important for people to still have access to. It was recognised as a relatively small and inexpensive comfort at a time of extreme danger, loss and worry. There are leaflets that talk about Christmas cake and children's birthday cakes. They talked about sweets as well but cakes had so much nostalgia tied up in them and symbolised points when families were together. They were often

made and sent to the front as well and soldiers wrote letters about cakes. It seemed to take on more significance even though it was curtailed.

Finally, do you think that cake has been a positive force for happiness throughout human history?

I think it has because it draws people together. Cakes are simple and non-threatening, although they are vilified more often now because they're not good for

“Even with all the government propaganda and rationing leaflets, people still talked about cake. It was something that was important for people to still have access to”

us. However, there always seems to be space for “Go on, treat yourself” and “Everything is alright in moderation.” This is likely because you are probably doing something else when you eat cake, such as socialising or relaxing.

Interestingly, people have correlated periods of economic downturn with people baking more. It's something that gives a bit of comfort in the home and re-imposes normality. Conversely, when there's an economic upswing people spend their money on really fancy, expensive, fashionable cakes. Even though it seems ridiculous and such a huge claim for such a ridiculous foodstuff, it really does seem to bind people closer together in those ways.







THE WHITE DEATH

FINNISH MARKSMAN SIMO HÄYHÄ

Meet the man who tormented
the Soviet forces invading his
native Finland, killing 542
enemy soldiers in only 98 days

Written by Murray Dahm

In the hostile -40°C conditions of the Finnish winter of 1939-40, a man clad all in white lay with packed snow mounded in front of him and awaited his enemy. The man was Simo Häyhä and he was armed with only a regulation bolt-action rifle - he preferred the standard sight as it couldn't fog over or catch the light, and was less conspicuous than a telescopic sight. Next to him lay his sub-machine gun and he was no less deadly with that weapon. During the Winter War, Häyhä alone would account for the deaths of almost an entire battalion of Russian soldiers.

Simo Häyhä was born in December 1905 in Kiiskinen, a village in the Rautjärvi municipality in southern Finland, very close to the border with Russia. (His birthplace fell within the borders of the Soviet Union from the conclusion of the Winter War in 1940 and it remains within Russia's borders.) Raised as a farmer, a hunter and a shooter, Häyhä also enjoyed skiing and he would

use all of these skills to great effect during the Winter War against the invading Soviets.

Tensions between Finland and Soviet Russia had been on the rise since the Russian Revolution in 1917. Finland had been conquered by Russia in the early 19th century and turned into an autonomous buffer state, the Grand Duchy of Finland. In December 1917, however, with a civil war raging in Russia, Finland saw its chance and declared itself independent. Russian forces attempted to interfere in Finland but Bolshevik troops were expelled in 1918 and Finland then joined the League of Nations in 1920. The same year, a treaty was signed at Tartu between Finland and Soviet Russia recognising the old borders between Russia and the Duchy of Finland.

However, tensions remained and incidents on the border continued. A non-aggression pact was signed between the two countries in 1932 and this was reconfirmed in 1934, designated to last ten years. In 1938 the Soviet attitude to Finland changed and demands were made for Finland to cede land to the Soviets to protect approaches to Leningrad on the Karelian isthmus and the islands that guarded the approaches by sea. These demands were refused.

Finland had already begun mobilising its troops with training exercises and building fortifications, while Soviet forces had begun to concentrate from 1938 onwards. On 26 November the Russian village of Mainila was purportedly shelled - the Soviets claimed that this had been done by the Finns and demanded that Finnish troops move 20 kilometres from the border. The Finns denied responsibility and it's highly likely the attack on Mainila was staged by Soviet forces to provide them with a pretext for invasion and an excuse to declare the non-aggression pacts null and void. On

30 November 1939, the Russians began a massive invasion of Finland all across the border with 23 divisions. It's clear that the Soviets had planned this invasion for some time. No declaration of war was made by Russia and the League of Nations condemned it, expelling Soviet Russia from the League.

Häyhä grew up in the context of the growing tensions between Finland and Soviet Russia - one of his brothers was killed during the brief Finnish Civil War in 1918. His home was in the Karelian isthmus, very close to the Russian border, and he was the seventh of eight children. The family lived on an 80-acre farm, part of which was

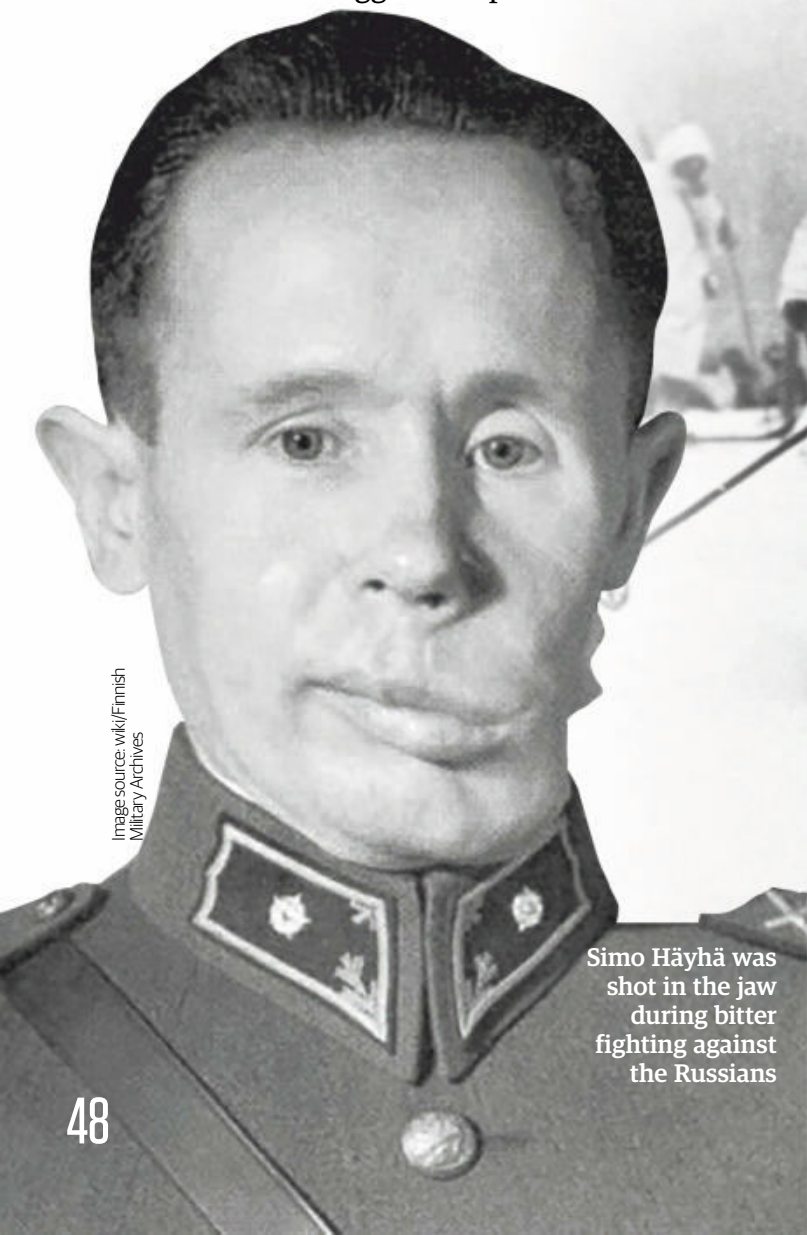
as Häyhä to miss as little time away from their farms as possible. Issued with rifles, ammunition was in short supply but members were also given the tools and materials to make their own ammunition. This meant Häyhä could practise at home, and when later asked how he became so good as a marksman his terse response was simply "practice". In the Civil Guard of the Rautjärvi and Viipuri regions he quickly became noted with a rifle, becoming the master shooter in various platoons and winning several competitions. His lifestyle as a hunter meant he was a natural marksman - in his first competition he scored 93 out of 100 at a distance of 300 metres.

"SUDDENLY THERE WAS A SHOT FROM MAYBE 50-100 METRES AWAY AND I FELT I WAS HIT. I JUST FELT A SUPPRESSED BANG IN MY MOUTH AND I LOST CONSCIOUSNESS" - SIMO HÄYHÄ

forested and farm life revolved around growing crops, various livestock, as well as felling trees and hunting. Häyhä loved work on the farm and the physical challenges it brought. He decided early on that he would take over running the farm from his father and he worked it until the outbreak of the war in 1939. His hard-working lifestyle meant that he remained in top physical condition despite his relatively small stature. During the 1930s he became an excellent hunter of all types of game in all types of conditions around Karelia.

Häyhä also joined the Suojeluskunta Civil Guard as a 17-year-old in 1922. Farming was a valued profession and so Civil Guard duties usually took place on weekends, allowing working men such

During the war, Häyhä also became particularly adept with the 'Suomi' KP31 sub-machine gun. He then served his conscription duty with a bicycle battalion for 15 months from 1925-1927. He was promoted to alikersantti (corporal) during this conscription period. Due to his marksmanship he attended sniper training in 1938 and at some point before that he had upgraded his Westinghouse rifle to the SAKO M28-30. Häyhä's rifle became famous (its serial number publicised) and in February 1940 he was presented with a specially built one. He had also trained in the operation of the Lahti light machine gun (it was the light machine gun squad he represented in shooting competitions). At the outbreak of the war, Häyhä



Simo Häyhä was shot in the jaw during bitter fighting against the Russians



The Finnish troops were well equipped to fight in the snow

THE WINTER WAR

On 30 November 1939 the Soviet Union invaded Finland with 750,000 men. They expected an easy victory

The entire Finnish army numbered only 300,000 men and the Soviets expected little resistance to their frontal assaults – after all, they'd just defeated Poland with relative ease. The Russians had also had successes against the Japanese at Khalkyn Gol in the east in 1939. The terrain into which they now poured, however, had few roads and, by attacking so late in the year, they played into the Finns' hands. In fact, temperatures fell to -43°C during the winter and the Finns, used to such a harsh environment and with proper equipment, were easily able to master the

Soviet forces, who were not issued with proper equipment and were not used to the conditions. The Finnish forces were able to repel the Soviet attacks and inflict heavy losses on them. The Soviets attempted to emulate the Blitzkrieg tactics they had seen Germany use in Poland but were not helped in that the majority of their military leadership had been purged by Stalin in the 1930s (almost 40,000 officers were purged, half the Soviet officer corps). It was not only in manpower that the Soviets outnumbered the Finns – the Finns had only 32 tanks and barely

more than 100 aircraft. The Soviets had over 6,000 tanks and almost 4,000 aircraft. But the roads were poor and the 1,300-kilometre border was only able to be crossed where these roads existed, and the Finns defended these points in depth. The Finns were short of equipment and ammunition but were able to arm themselves with Russian equipment. Eventually the Russian numbers told and a Soviet victory was achieved in late March, taking 11% of Finnish territory (especially in Karelia) to secure Leningrad's flank, only 32 kilometres from the original border.



A Finnish radio reporter holds a microphone along with his rifle as he covers the Soviet invasion



A column of Soviet armoured cars waits to invade Finland on 30 November 1939



The Finns struggled to deal with Soviet tanks until Molotov cocktails began to be mass produced



Finnish soldiers man a Maxim M32 machine gun nest as they attempt to fight off the Soviet advance

was serving with the Light (or Jaeger) Infantry Regiment 34 (JR 34) and served with them for 98 of the war's 105-day duration.

When the Winter War began on 30 November 1939, 23 Russian divisions invaded at various points on the Finnish border. It came as no surprise and the Finns had been building fortifications since April that year. The training tactics of the various Civil Guards units mean that they were well prepared (even if vastly outnumbered) to deal with conditions and enemy combatants in local areas.

Häyhä was stationed at SuviLahti and initially went forward to Pyhäjoki, erecting barbed wire and digging foxholes, but they were overwhelmed and withdrew back to SuviLahti with orders to hold off the Russian onslaught. Once again the Finns were forced to retire, this time to the Kollaa River some 30 kilometres away, and there they would halt the Russian advance and Häyhä would become a legend. He had already gained the nickname Taika-ampuja 'Magic Shooter' (another was 'Simuna'). Häyhä's commanding officer, Lieutenant Aarne Juutilainen, had served in the

"I DID WHAT I WAS TOLD TO, AS WELL AS I COULD. THERE WOULD BE NO FINLAND UNLESS EVERYONE ELSE HAD DONE THE SAME" – SIMO HÄYHÄ

French Foreign Legion and was known by the nickname 'Horror of Morocco.' He knew of Häyhä's skills and, rather than assign him to a particular squad, made him a sniper. It was Juutilainen's reply to a question from Major General Woldemar Häggulund which became (and remains) a symbol of determination and perseverance in Finland. Asked "Will Kollaa hold?" (Kestääkö Kollaa?), Juutilainen simply replied "Kollaa will hold" (Kollaa kestää). At Kollaa, one Finnish division, the 12th, held off four Russian divisions (56th, 75th, 128th and 164th) and one tank brigade for the duration of the war. Fighting was fierce and the Russians penetrated Finnish defences several times only to be counterattacked by the Finns. In the Kollaa campaign the Finns suffered 1,500 casualties but inflicted 8,000 on the Russian invaders.

The paucity of ammunition meant that Häyhä was trained to make every shot count. It also helped that the standard Russian rifle, the Mosin-Nagant M1891, used the same calibre ammunition and the Finnish troops could replenish their supplies from the fallen enemy. Another skill that was highly valued in Finland was rapid reloading; one story relates that Häyhä fired 16 shots with his bolt-action rifle for 16 hits at a target 150 metres away in one minute.

At the Kollaa, Häyhä put all of his skills to the test. He was adept at choosing a firing position and at not being seen. During the first month of the war, he shot 138 enemy combatants, and on 1 December he shot 25 men in a single day. It's worth remembering that there were less than seven hours of daylight during that period, which makes Häyhä's accomplishments all the more remarkable. By the time he was wounded on 6 March, he had 259 confirmed sniper kills, although many put the actual total much higher. He also took out almost as many enemies with his sub-machine gun. Several of Häyhä's missions were to kill enemy snipers and he engaged in sniper duels on several occasions. Early encounters, where Häyhä spotted his enemy because of the low sun glinting off the Russian snipers' scopes, convinced him never to use such weapons.

His exploits were soon taken advantage of by Finnish propaganda and he was feared by his Russian opponents. The nickname The White Death (Valkoinen Kuolema in Finnish, Belaja Smert in Russian) was given to him by Finnish newspapers and caught on. It might also have been a reference to the many layers of white clothing he wore, which according to contemporaries made him resemble a snowman.

During the three months of the Winter War Häyhä was again promoted to lead a squad of his own, although the date is not known. On 6 March 1940, he was hit in the left jaw with an exploding bullet (the use of such bullets had been banned by international treaty). Häyhä was leading a squad in a counterattack as the Russian 128th Division sought to break the Kollaa defences through the Ulismaa forest. He had already accounted for 40 enemy soldiers (a new record) when he was struck at 14:00. The bullet blew away his jaw and several teeth, and his comrades dragged him away from the frontline by sled for medical attention. He fell into a coma and did not regain consciousness until after the armistice on 13 March. According to some versions of the story, Häyhä was actually given up for dead and only noticed on a pile of corpses some time later. He was taken to Kinkomaa hospital and began the 26 surgeries he would endure for the next 14 months.

MOTTI TACTICS

Splitting up the enemy divisions into small pockets, the outnumbered Finns inflicted heavy losses on the invading Soviets

In Finnish, motti means firewood chopped up and stacked in manageable piles in different locations. Other definitions consider that the Finns' encircling tactic was called motitus - the formation of a 'bite sized' isolated block, or motti. Another derivation is that the isolated block could be 'cut down' like firewood. It was this name that the Finns applied to their tactics for dealing with the invading Soviets. The Russians stuck to the few roads available whereas the Finns, using ski-troops, were able to easily traverse the inhospitable terrain. Using these troops, the Finns cut the supply lines of the invading forces and split the Soviet divisions into smaller pockets, destroying each of these pockets one by one. While not

necessarily encircled (the Finns did not have enough troops to do so), the conditions and inability of the Soviets to travel without use of the limited roads meant that Soviet troops could not easily reconnect with their supply lines. Finnish counterattacks could also come from any direction, inflicting heavy losses on Soviet forces. The mechanised units of the Soviets were especially restricted to roads and, even though the Finns had limited anti-tank capabilities, they were able to improvise and isolate these columns and destroy large amounts of Soviet materiel. When large amounts of Molotov cocktails became available to Finnish forces, produced by the Alko beverage corporation, they were able to inflict further losses.



Image source: wiki/SA-Kuva

After his injury he was promoted to vänrikki (second lieutenant) reserve in August 1940. Häyhä wanted to volunteer to serve during the Continuation War in 1941 but was refused as his injuries were too serious. He returned to farming and hunting and became a successful hunting-dog breeder. He was especially respected as a moose hunter. After the war, when his home was relocated within the Soviet Union, he moved to his brother's farm in Utula in neighbouring Ruokolahti, which remained inside Finland. He was eventually compensated for the land he had lost and was given land in Utula. He then moved to Valkjärvi, where he farmed a four-hectare plot. He remained in Ruokolahti until he was 95-years old, moving to the Kymi Institute for Disabled Veterans in Hamina in 2001. He died there in April 2002 at the age of 96.

It was long thought that Häyhä left no diary or notes, but a chance discovery in 2017 revealed his hand-written 12-page account, entitled *Sotamuistoja* or *War Memorial*. Written in August 1940, the diary detailed the dates 13/11/1939 to 13/3/1940, covering the entire Winter War that concluded on that date (and also marked the day he recovered consciousness). The diary reveals a sense of humour during the dark moments of the war and shows a willingness to talk about the war that did not continue after. The continuing tensions with the Soviet Union meant that Finns who had fought against Russia during the Winter and Continuation wars were not respected or feted in post-war Finland. Despite that, however, Häyhä, is respected today as one of the greatest snipers and marksmen to ever take up arms, a reputation affirmed by the conditions under which he shot and the fact that he used an unmodified standard bolt-action rifle.



Häyhä soon after being presented with this honorary SAKO M/28-30 model rifle in February 1940

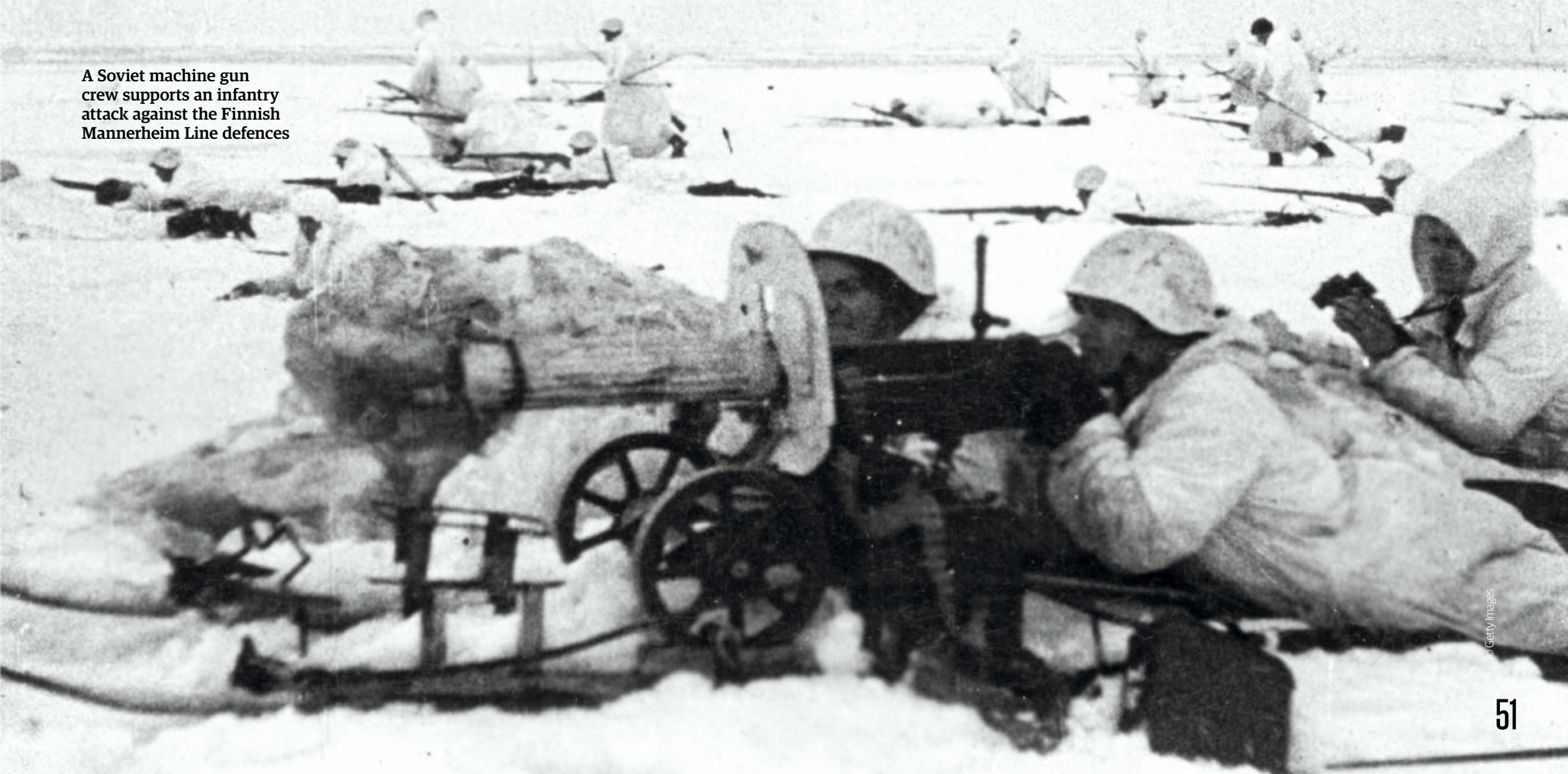


Finnish troops pictured in Petsamo in the far north of Finland, where they fought Russian troops pouring across the border in November 1939



A skilled hunter before the war, Häyhä excelled at fighting in the difficult, snow-covered terrain around the Kollaa area, pictured here in December 1939

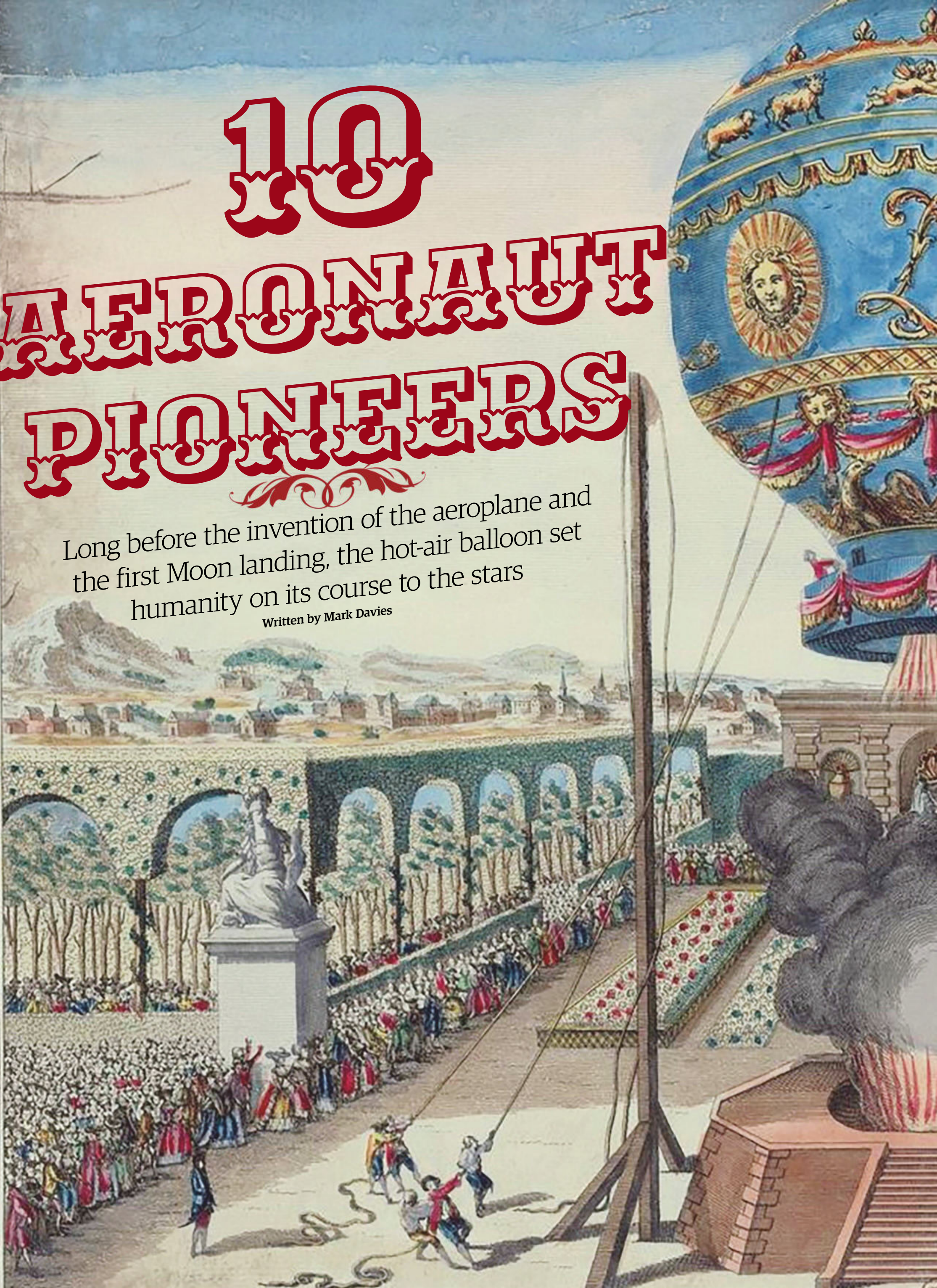
A Soviet machine gun crew supports an infantry attack against the Finnish Mannerheim Line defences



10 AERONAUT PIONEERS

Long before the invention of the aeroplane and the first Moon landing, the hot-air balloon set humanity on its course to the stars

Written by Mark Davies



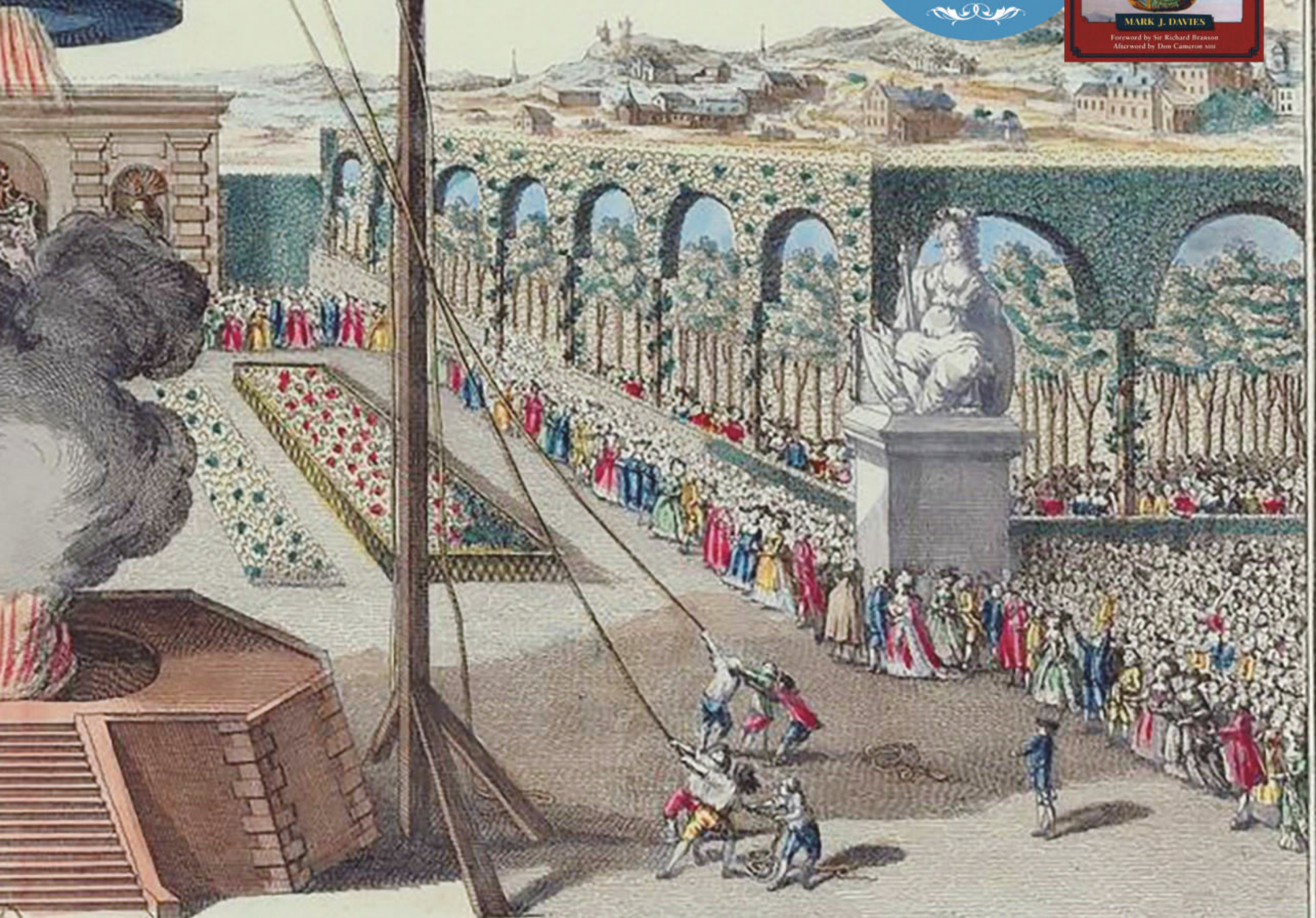
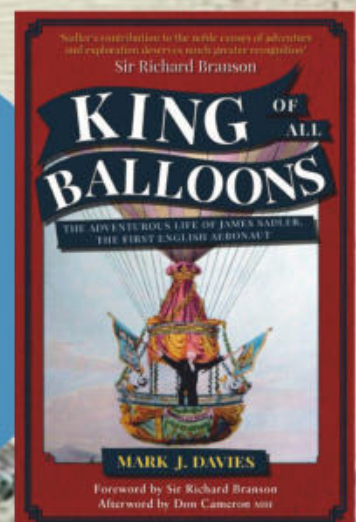


It was two French brothers, Joseph and Étienne Montgolfier, who first proved the principle of the air balloon by launching the world's first prototype, on 5 June 1783. The brothers used simple combustion to fill their balloon, and from this elementary beginning the science of aerostation developed with extraordinary rapidity over the next six months. The first two men ever to fly did so on 21 November. Yet within another two weeks, the montgolfière was already almost passé because on 1 December Jacques Charles and Aimé Robert filled *their* balloon with 'phlogisticated air', i.e. the gas that would later be known as hydrogen.

Landing an impressive 27 miles away, Robert was the first to get out, an action that resulted in Charles becoming the world's first solo pilot moments later. "Never has a man felt so solitary, so sublime - and so utterly terrified," Richard Holmes records in *Age Of Wonders*.

In Britain 'balloonomania' was constrained by the scepticism of the Royal Society, ensuring that the majority of early 'balloonatics' continued to hail from France. British aeronauts did persevere, however, encouraged by an eager British public, which ensured that the popularity of balloon ascents was rivalled only by public executions and the most renowned of prize-fights.

King of All Balloons: The Adventurous Life of James Sadler, The First English Aeronaut by Mark Davies is available now from Amberley Publishing



Pilatre de Rozier testing the Montgolfiers' balloon in Paris on 11 October 1783

Joseph & Étienne Montgolfier

Joseph-Michel Montgolfier:

26 August 1740 - 26 June 1810

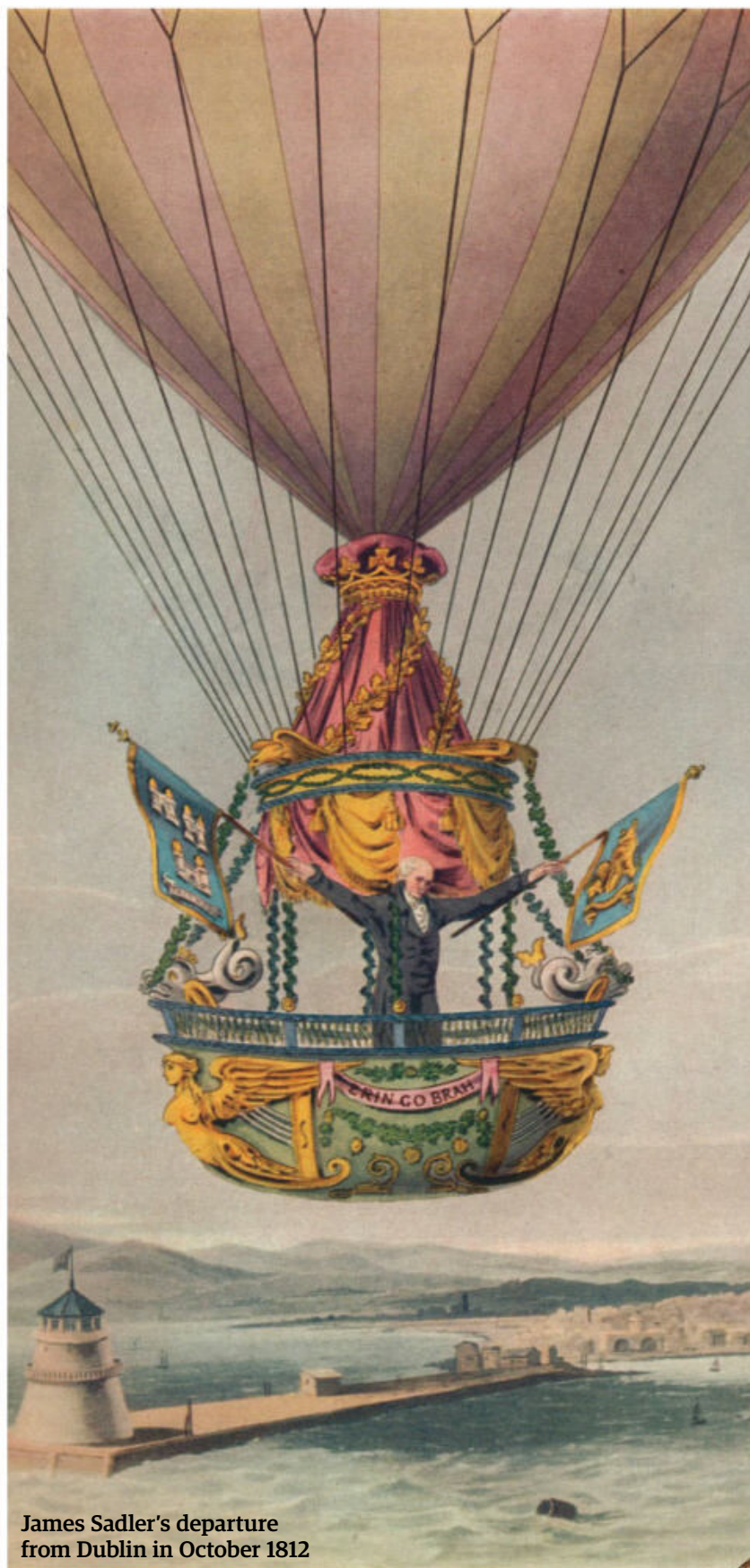
Jacques-Étienne Montgolfier:

6 January 1745 - 2 August 1799

A duck, a cockerel and a sheep walk onto a hot-air balloon...

Following their initial success in June 1783, the Montgolfier brothers' next experiment was to elevate a duck, a cockerel and a sheep. This was in September, and the next obvious step was for a man to emulate the feat. Two men, in fact, but no, not the brothers themselves – indeed Joseph never did experience his own creation – but two compatriots: Jean-François Pilâtre de Rozier (1754–85) and François Laurent, the Marquis d'Arlandes (1742–1809) who on 21 November travelled five miles from Paris.

There are two versions of how the brothers came across the idea. One story is that Joseph was inspired by watching his wife's chemise inflate when hanging over the hearth to dry. Another version is that inspiration struck when the wife of one of the brothers threw a paper cake cover onto a fire and it was propelled up the chimney. Although relatively few flights were made using the Montgolfiers' method, because of the immediate preference for hydrogen, their name has persisted, and to this day the French for a hot-air balloon is 'montgolfière'.



James Sadler's departure from Dublin in October 1812

James Sadler

February 1753 - 28 March 1828

The very first English aeronaut

On 4 October 1784, James Sadler, pastry cook, became the unlikely first Englishman ever to fly. Sadler's historic first flight in his home city of Oxford was in a montgolfière, that is, with a small stove on board. Sadler went on to use 'phlogisticated air' (hydrogen) in his next seven ascents, before calling a halt in October 1785. He subsequently demonstrated his versatility by designing laboratory equipment and steam engines, and as Chemist to the Royal Navy he designing guns and cannons of sufficient quality to attract the personal approval of Nelson.

Sadler returned to ballooning in 1810, after a 25-year break. Notably, he made the first aerial crossing of the Bristol Channel to Wales; contrived the fastest journey then known, a 112-mile flight from Birmingham in only 80 minutes; and narrowly failed to be the first to fly across the Irish Sea (although his son Windham did so soon afterwards).

Despite his achievements ("our English Adventurer is the first Person who has been his own Architect, Engineer, Chemist, and Projector" stated *Jackson's Oxford Journal*) Sadler died in poverty in Oxford. Indefensibly, there are no fully public memorials to him in the city of his birth.



A portrait of the young Vincenzo Lunardi

Vincenzo Lunardi

11 January 1754 - 1 August 1806

"Lunardi, whom all the ladies love!"

The first man to fly in Britain was the Italian Vincenzo Lunardi, who departed from London's Moorfields on 15 September 1784. His achievement, landing safely (twice!) in Hertfordshire, made him an instant celebrity. It helped that he was good-looking, a bachelor and a bit of a show-off. "Me give you Lunardi, whom all the ladies love!" he once pronounced in a toast to himself at a banquet. This wasn't a completely vainglorious (and clearly inebriated) conceit: a range of fashion items ensued, including the enormous Lunardi bonnet and the decidedly saucy

Lunardi garter. Indeed, the Italian's undoubted sex appeal occasioned much risqué humour: "Yesterday a Lady... told Mr. Lunardi that she saw his *bagatelle* rise with pleasure, for it proved him a man", the *Morning Post* recorded.

Lunardi made 12 British flights, most of which he described in four published accounts. In June 1785, he provided the balloon in which Letitia Sage became the first British woman to fly. After the death of an assistant during an (abandoned) attempt to ascend in Newcastle, he made only one more British flight, in Leeds in December 1786, before returning to Italy.



James Tytler, third from the left, meeting Vincenzo Lunardi

James Tytler

17 December 1745 - 11 January 1804

The inebriated balloonist

Scotsman James Tytler is sometimes cited as the first British aeronaut on account of the launch of his 'fire balloon' (that is, a montgolfière) in Edinburgh on 27 August 1784. This is questionable, however, because he was never out of sight during a low-level journey of about half a mile. He also did himself no favours by describing his achievement self-effacingly as a mere "leap".

Tytler's cause was not helped by his dubious reputation as a frequently indebted and inebriated divorcée. Robert Burns called him an "obscure, tippling, but extraordinary body who... drudges about Edinburgh ... with leaky

shoes, a skylighted hat and knee buckles". Yet Tytler was an ingenious man, having edited and written much of the second edition of *Encyclopaedia Britannica* (including an article on 'Air Balloons').

Tytler's subsequent failed ascents ended in the complete destruction of his creation by a disgruntled mob: "Lost are my wishes, lost is all my care And all my projects flutter in the air," he wrote in his exculpatory account within one of Vincenzo Lunardi's publications. Charged with sedition in 1792, the plucky but ridiculed Tytler emigrated to America, where he died in 1804.

Letitia Ann Sage c. 1750-1817

The first British woman to fly

Letitia Ann Sage (née Hoare) was a minor actress and the sister of two better-known performers, Catherine (or Kate) Powell and Sarah Ward. It was on 29 June 1785 that she rose into the London skies in Vincenzo Lunardi's balloon. She was accompanied by Lunardi's friend and sponsor George Biggin (c1760-1803), and on the ground James Sadler supervised the filling.

Landing near Harrow "infinitely better pleased with my excursion than I ever was at any former event of my life", Sage's bravery inspired ridicule rather than praise. This was partly on account of her weight. The *Public Advertiser*, in its regular column of 'Disappointments', dubbed her "the female Falstaffe", and even in her own account, *Letter*

addressed to a female friend, she candidly called herself "two hundred pounds of human weight". Hence the press had fun with both her name and dimensions, as "a lady of considerable magnitude, and of course, considerable philosophical gravity" as the *Daily Universal Register* expressed it.

The identity of Sage remains a mystery. Her common-law husband was Edward Sage, a London haberdasher, and she seems likely to be the Letitia Hoare who was baptised at Bucklebury in Berkshire in 1754. But does anybody know?



A portrait of Letitia Sage, first Englishwoman to fly, held at the Science Museum, London



Jean-Pierre Blanchard

4 July 1753 - 7 March 1809

The first ever airmail!

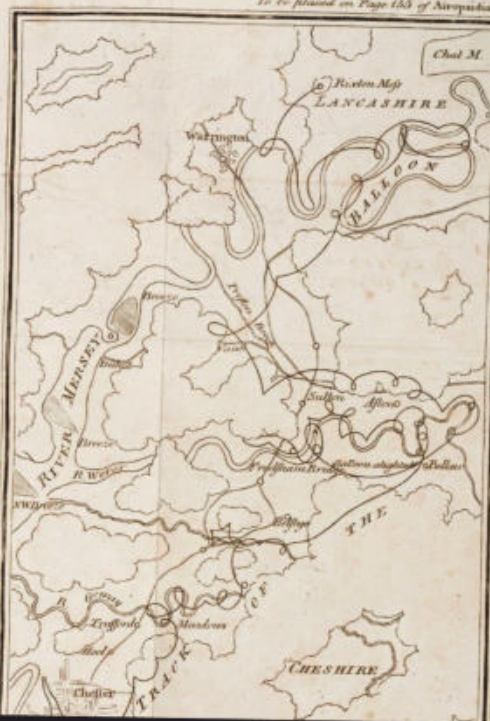
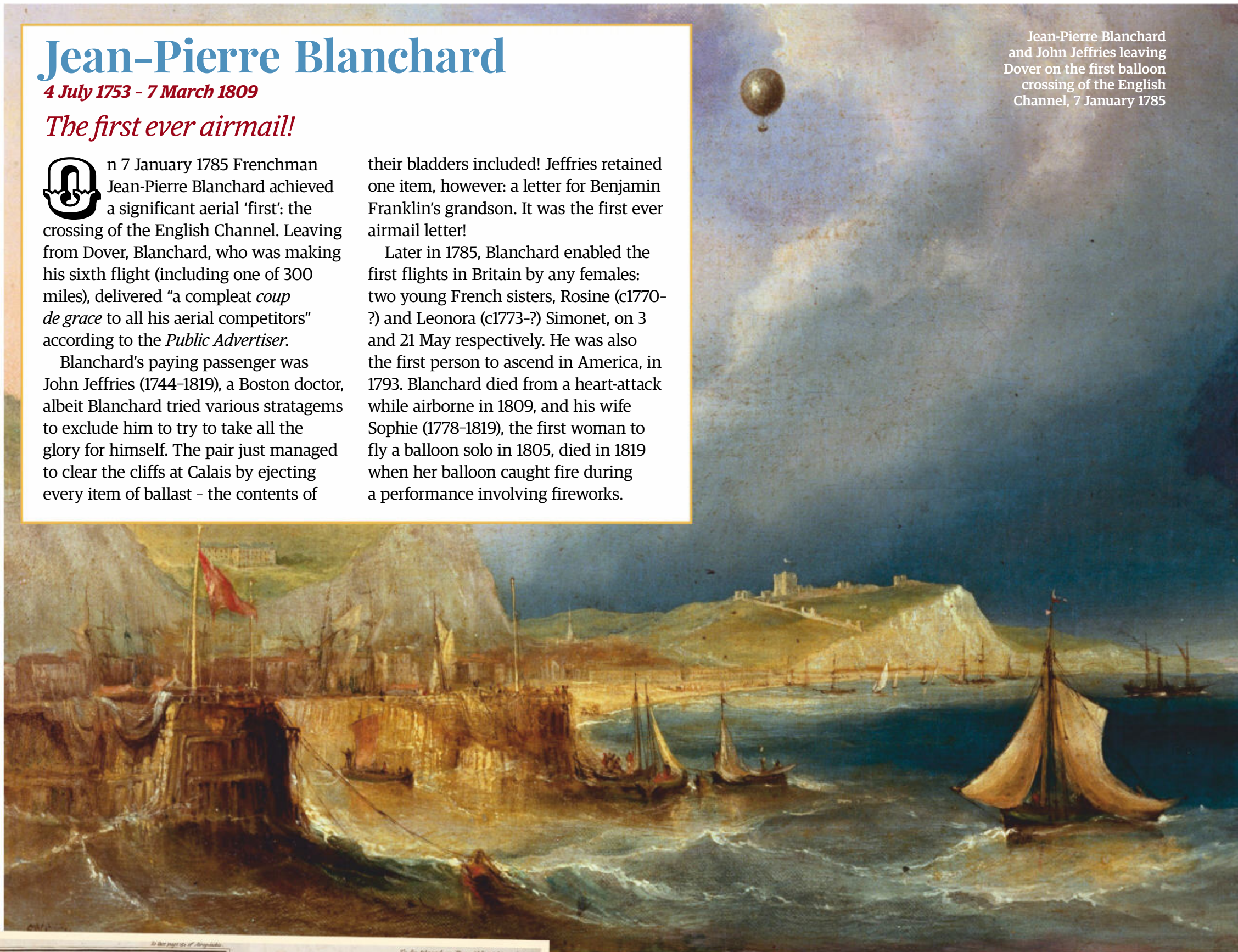
On 7 January 1785 Frenchman Jean-Pierre Blanchard achieved a significant aerial 'first': the crossing of the English Channel. Leaving from Dover, Blanchard, who was making his sixth flight (including one of 300 miles), delivered "a compleat *coup de grace* to all his aerial competitors" according to the *Public Advertiser*.

Blanchard's paying passenger was John Jeffries (1744-1819), a Boston doctor, albeit Blanchard tried various stratagems to exclude him to try to take all the glory for himself. The pair just managed to clear the cliffs at Calais by ejecting every item of ballast - the contents of

their bladders included! Jeffries retained one item, however: a letter for Benjamin Franklin's grandson. It was the first ever airmail letter!

Later in 1785, Blanchard enabled the first flights in Britain by any females: two young French sisters, Rosine (c1770-?) and Leonora (c1773-?) Simonet, on 3 and 21 May respectively. He was also the first person to ascend in America, in 1793. Blanchard died from a heart-attack while airborne in 1809, and his wife Sophie (1778-1819), the first woman to fly a balloon solo in 1805, died in 1819 when her balloon caught fire during a performance involving fireworks.

Jean-Pierre Blanchard and John Jeffries leaving Dover on the first balloon crossing of the English Channel, 7 January 1785



'A Balloon Prospect from above the Clouds' from Thomas Baldwin's *Airopaidia*

Thomas Baldwin c. 1742-1804

The art of 'Balloon-Geography'

Thomas Baldwin was a gentleman amateur scientist from Chester, who deserves to be remembered among pioneers of flight mainly because of *Airopaidia*, the erudite account he published of his 30-mile journey from Chester on 8 September 1785. He made the trip in the balloon of Vincenzo Lunardi, who was unable to ascend himself because he had injured his hand.

Although the original hopes for the air balloon of greater meteorological understanding and improved transportation already appeared forlorn, Baldwin realised it offered considerable prospects for cartography. Dubbing his idea 'Balloon-Geography', a coloured map included in *Airopaidia* is the first ever to be drawn from a vertical vantage. "The gay Scene was Fairy-Land, and Chester Lilliput," he wrote.

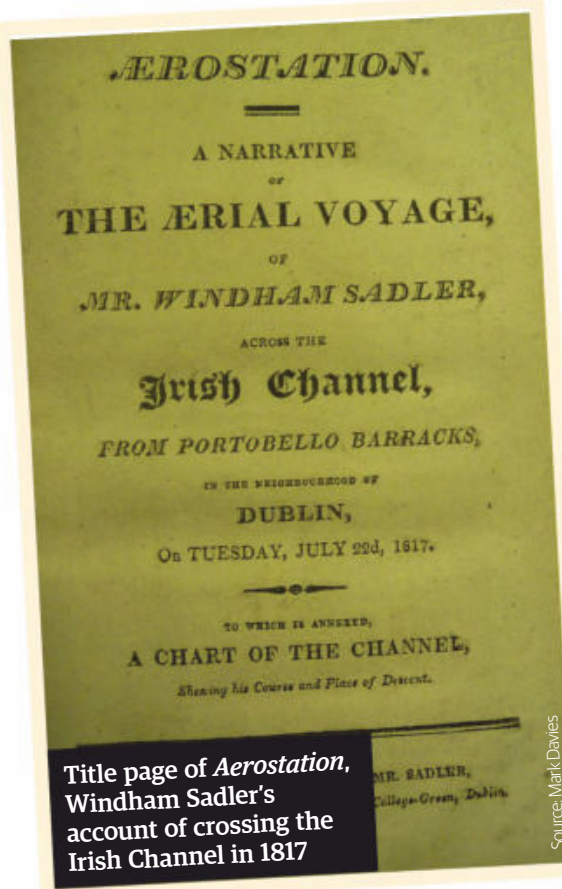
Baldwin's flight is also notable for his return leg. On landing, the balloon retained sufficient gas for the country people who'd gathered to tow it towards the nearest main road. Baldwin endearingly provided numerous children with the thrill of their lives, allowing them to take turns in the basket as they moved along, thereby giving them "a taste for Balloons, by treating them successively with an Airing".

Windham Sadler c. 1796-1824

An intrepid genius, just like his dad James

When James Sadler's 16-year-old son Windham made his first ascent, from Cheltenham in 1813, he was almost certainly the youngest person ever to fly solo. As James Sadler was the only balloonist operating in Britain at the time – the war with France was ongoing, of course – the event gave what the *Cheltenham Chronicle* newspaper called an “*éclat* to our town unprecedented and pleasing”.

Windham was called “the inheritor of his father's genius and intrepidity” by the *Caledonian Mercury* after he had succeeded where many had previously failed: to fly across the Irish Sea. Among those failures were Richard Crosbie (1755-1824), the first man to fly in Ireland, in 1785, and Windham's own father in 1812. Within hours of Windham's arrival on Anglesey from Dublin on 22 July 1817, he experienced the novelty of a diving bell. “I am just come from the



clouds, I should now wish to visit the deep,” he told the *Mercury* – and soon after that he was on the overnight ferry back to Dublin. Quite a day!

Between 1817 and 1822 Windham Sadler was Liverpool's principal gas engineer. He then resumed professional ballooning, but on his 31st ascent, in 1824, he became only the second British hot-air ballooning fatality, suffering gruesome injuries after falling from a considerable height.



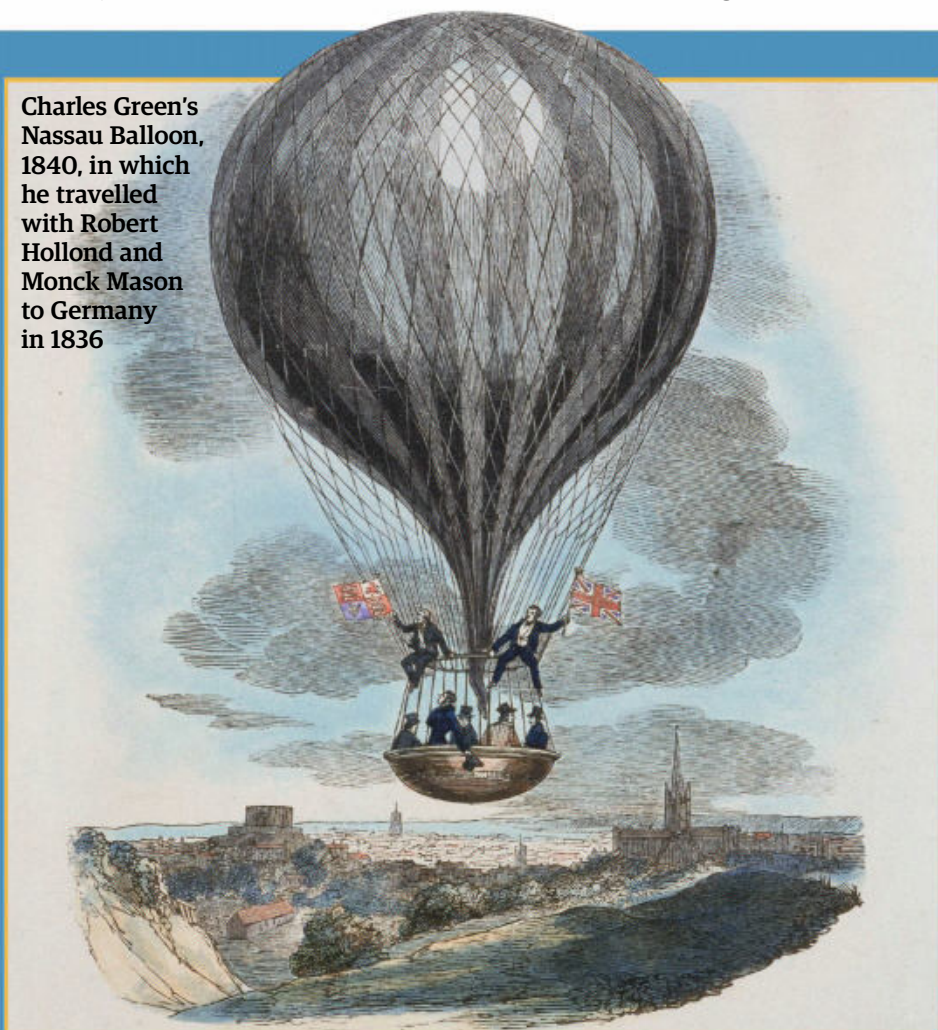
Margaret Graham c. 1804-1880

The first British female solo balloonist

Margaret Graham, née Watson, had first taken to the air in 1823, in the company of her husband George (c.1785-1867), on an ascent from her home city of Bath. The couple subsequently flew together often, but suffered numerous mishaps, collisions, financial woes, incarceration, and sabotage. Of particular note, Margaret fell out of the basket in 1836 while in sole charge, an accident that resulted in a very public dispute conducted from her hospital bed with her passenger, the Duke of Brunswick. In 1825 they both had to be rescued from the sea; in 1850 Margaret's balloon caught fire at the end of a night flight; and in 1851 both Grahams crashed spectacularly during the Great Exhibition celebrations in London. And that's just a few of their many escapades!

Margaret Graham's first solo flight, the first British woman to do so, was on 28 June 1826. She continued flying until 1853. Her accident-prone career is all the more remarkable in that she also raised a family of at least seven children – raised literally, indeed, as (whether they wanted to or not!) the children all experienced at least one aerial excursion with one or other of their parents.

Charles Green's Nassau Balloon, 1840, in which he travelled with Robert Hollond and Monck Mason to Germany in 1836



Charles Green

31 January 1785 – 26 March 1870

The greatest English aeronaut

Charles Green was the most famous British balloonist of the 19th century, accumulating a total of more than 500 flights. His very first ascent was on 19 July 1821, and was auspicious because he filled his balloon with coal gas – a completely new idea, both cheaper and more easily acquired than the standard fuel of hydrogen.

Three of Green's flights are of particular interest for very different reasons. In June 1825 he made an ascent from Leeds with Jane Stocks, who “betrayed not the slightest symptom of alarm” according to the *Leeds Mercury*. She would have had good reason to be alarmed, since

only a year earlier Stocks had been hospitalised on her first ascent after a crash in which the pilot, Thomas Harris, became the first ever British balloon fatality. In November 1836 Green crossed the English Channel to Germany. The epic journey of about 500 miles in 18 hours, taking two passengers, was a record which stood until 1907. Green was probably the first man to effect a balloon launch in Wales, ascending from Cardiff in 1847. He retired five years later, acknowledged by the *Dictionary of National Biography* as “the greatest English aeronaut and one of the most skilful and successful balloon pilots that the world has ever seen”.

"When I found
I had crossed
that line, I
looked at my
hands to see
if I was the
same person.
There was such
a glory over
everything; the
sun came like
gold through
trees, and over
the fields, and I
felt like I was
in Heaven"

- Harriet Tubman



EXPERT BIO
**ERICA ARMSTRONG
DUNBAR**

Dunbar is a National Book Award
nominated author for *Never Caught: The
Washingtons' Relentless Pursuit of Their
Runaway Slave* (2017) as well as Charles
and Mary Beard Professor of History at
Rutgers University.



SLAVE, SPY, SUFFRAGETTE

Erica Armstrong Dunbar tells us how Harriet Tubman freed herself from bondage, went on to save others and then fought oppression in all its forms for the rest of her life

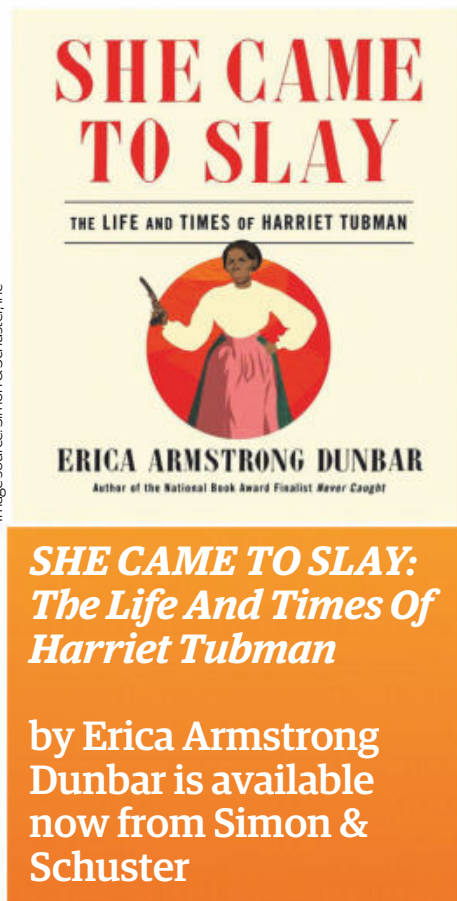
Interview by Jonathan Gordon

Any single one of the milestones that Harriet Tubman achieved in her life would be enough to cement someone's place in the history books. She freed herself from slavery and went on to free others working on the Underground Railroad leading refugees out of the Southern slave States. She joined the Union Army as a spy, scout and nurse and even led an expedition to free slaves during the war. She fought for women's right to vote after the war. And while all this was happening she battled personal heartache and physical disability. It's an extraordinary and inspiring story, brilliantly retold by Erica Armstrong Dunbar in her new book, *She Came To Slay*, so we sat down to talk through it all.

What were some of the formative moments in Harriet Tubman's upbringing, having been born a slave in Maryland?

I think that when we start thinking about Harriet Tubman, we have to think about her connection to her ancestors. I don't begin the book in 1822 when she was born. I begin with the connection to her maternal grandmother who was a woman named Modesty who was forced to travel the Middle Passage and arrived in the colony of Maryland.

So, when I think about where Harriet Tubman's story begins, I'd argue that it really begins in Africa and it begins with the strength of her grandmother. I think about the impression that her ancestors would have had on her, but I also think about her life as a small child on



the Eastern Shore of Maryland. For Araminta (Harriet's birth name) she was introduced to a life enslavement at the age of five, when she was removed from her mother's care. Think about a five- or six-year-old, someone who does not yet have their adult teeth to be taken from their family and forced to do very difficult labour; emptying muskrat traps, doing domestic work, caring for infants when she herself was but a child. This was Araminta's introduction to the hard labour of enslavement. And that loneliness was something that she would always remember.

Was she a born leader?

I don't know that I would say that she was a born leader. I would say that she became a leader and became a leader before her time on the Underground. I think that we see samples of this, for example when she was a 13- or 14-year-old girl. She was forced to make a decision about helping an overseer attempt to capture or subdue an enslaved man at the general store. She refused to get involved and I see this moment as a crucial moment for Araminta because she made a decision not to assist in the violence of slavery. Because of that decision, she was met with a serious consequence, which was that in this blind rage the overseer picked up a metal weight from the counter and hurled it in the direction of the enslaved man who was attempting to run off and it hit Araminta in the head. It literally fractures her skull and she lived with the vestiges of this traumatic injury. Really, it was a traumatic brain injury, one that forced her to deal with headaches for the entirety of her life as well as these sleeping spells - that's what she called them. Perhaps today we would call them epileptic seizures. In any case, it was this moment when she stood up against slavery. I would argue that's a moment where we see the early signs of her leadership.



***"It was at this moment
Harriet really makes the
decision that no man is ever
going to make that kind of
decision for her again"***

This injury had other effects on her life too?

We often think about the head injury as just that, an injury. But I think there are two things that we need to remember. This injury literally disabled Harriet Tubman and we don't think about her through the lens of disability, but we really should. And she managed to live with this for the entirety of her life.

But the other thing that we need to remember is that she also says that this is the moment where she becomes the closest to God, and she was a deeply spiritual and religious person for her entire life. It was this head injury that brought about these sleeping spells, and during these spells she would have visions that would prompt her on what was going to happen. They were almost premonitions.

Of course, these premonitions, these visions, helped her on the Underground. She said this later on in her life. She recounted to her biographer that she had these visions and they would tell her which way to cross a road, how to stay away from slave catchers, which bridge to cross, which one not to cross. When we step back and we think about the awesome and almost unbelievable life that she led on the Underground Railroad, one

almost has to believe that there was some kind of divine intervention to allow a small woman - five feet tall in stature - to make 13 successful trips in and out of the jaws of slavery from Maryland to the Northern States and Canada.

Tubman hired a lawyer to challenge for her freedom. Was this common?

No. An enslaved woman, who is illiterate, made the decision to hire an attorney because she understood or felt that something was amiss regarding the legal status of her family. She was able to hire herself out, pay her owner \$50-60 a year and then save her own money.

One would think that you save money and you buy clothing or at least cloth to make clothing, extra food or what have you. But she makes the decision to pay an attorney and this attorney scours the legal documents that are available and uncovers exactly what Araminta (at that point now Harriet Tubman) knew, which was that she was entitled to freedom at the age of 45 and that indeed her mother had been given that right and that it had been stripped from her. And this, of course, tells Harriet Tubman everything that she needs to know.

What did she face when she escaped in 1849?

Most people think they know the story of Tubman and her escape. She hopped on the Underground Railroad and appeared in Pennsylvania, but of course it was not that simple. Her first attempt was an aborted mission, not by her own desire, but because her brothers felt uncomfortable and wanted to return and basically dragged Harriet back to the farm. It was at this moment that Harriet really makes the decision that no man is ever going to make that kind of decision for her again. No man will control her movements. So she sets off by herself.



Image source: wiki/Charles T. Webber



A depiction of refugees being guided by conductors on the Underground Railroad

The fact that she sets off alone and as a woman is unique and very unlike the majority of fugitives who found their way to living in the north. The majority of them were young men, relatively healthy. They weren't charged with the responsibilities of child care and things that kept enslaved women tethered to their farms and plantations. Now, Harriet of course did not have biological children and did not have that keeping her attached to the farm.

When she did run she used this loosely connected system of safe havens that we call the Underground Railroad. It meant that she travelled for weeks on her own, in the winter. She could not read or write, so she could not read signs or a map, let alone a compass if she had one. She was completely dependent upon the few bits of information she had from those who were willing to help her on the Underground, some who were free black men and women and others who were white men and women who stood against the institution of slavery.

She hid in barns, she hid in wagons, she ate what food she could find, of which there was not much, and would travel over 100 miles pretty much by foot to reach the Pennsylvania border. We often think of this moment as Tubman reaching freedom, but in many ways that's inaccurate. It was the moment that she reached a State that no longer practiced slavery, but the Federal government weighed in and she was still an enslaved person no matter where she lived, with the exception of Canada.

How did her experience inform how she then helped others achieve their freedom?

The moment that she crossed the Pennsylvania border, one would think that she would have felt immediate joy, but she actually didn't. She felt isolated and sad and wondered why she was in

WHAT WAS THE UNDERGROUND RAILROAD?

A quick explanation of emancipation efforts before the Civil War

The secret network of safe houses, roads, routes and supply chains that helped escaping slaves make their way north, often into Canada where they could find safe haven, was known as the Underground Railroad. The route itself was not a train line, but rather named in reference to the lines that were in the early to mid-19th century helping to connect the far reaches of the expanding United States.

The network is likely to have originated with Quaker abolitionists around Philadelphia and North Carolina at the turn of the century, but was greatly expanded by the abolitionist movement

as it grew. The people who helped refugees escape were known as conductors and the stops along the way, be they people's homes, barns or schools, were referred to as stations, safe houses and depots, which in turn were run by stationmasters.

While in Tubman's time slavery was not practiced in the Northern United States, it was still not safe for escaped slaves as they were still legally recognised as the property of slave holders. Only reaching Canada, where slavery was outlawed completely, could escapees really find their freedom, at least until after the Civil War.

An overview of the complex routes by which slaves escaped the Southern United States, often heading to find freedom in Canada

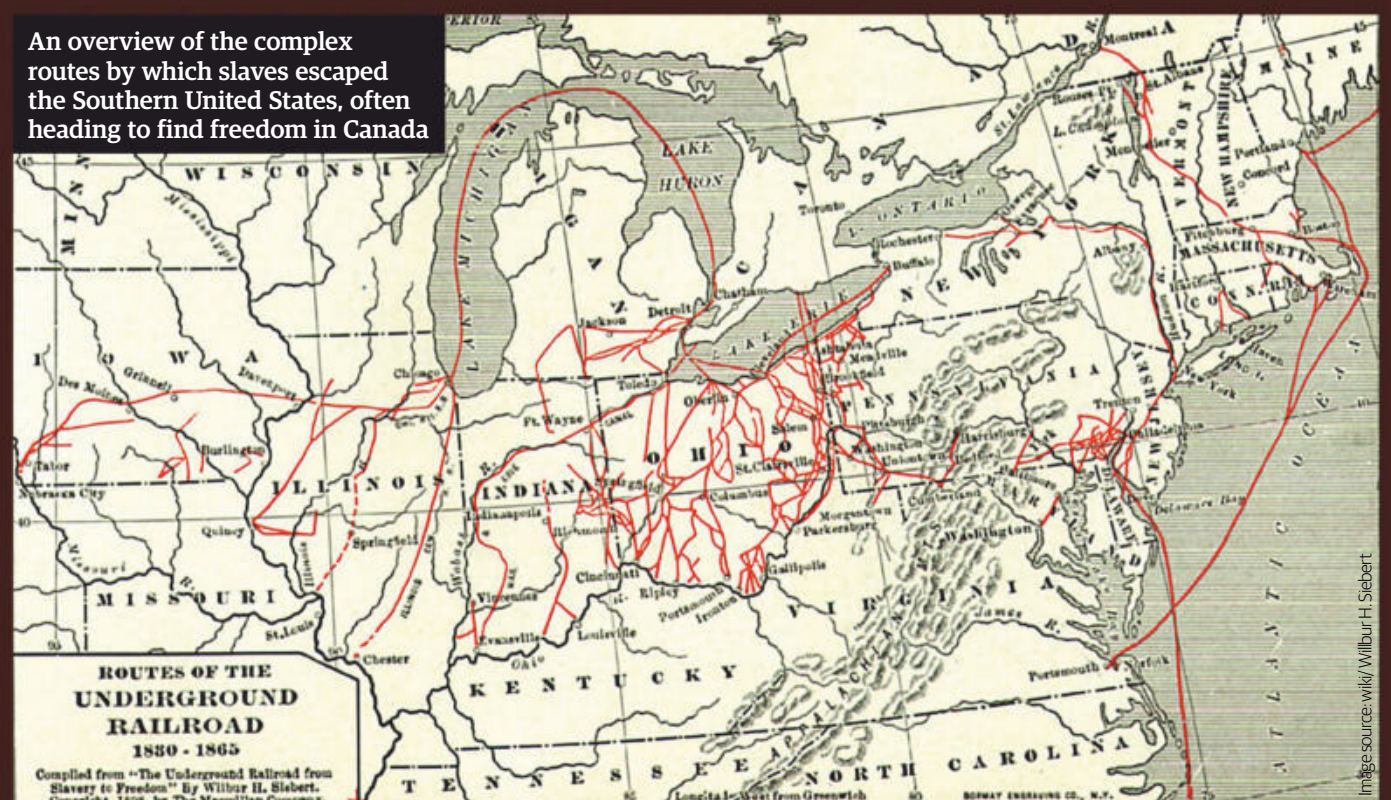


Image source: wiki/Wilbur H. Siebert



“She’s an entrepreneur. She’s hustling. She’s trying to make money to survive and to help other women around her do the same thing. She’s a warrior”

this strange land welcomed by none and that all of her family were still behind on the Eastern Shore of Maryland. It made her wonder what does freedom mean when it sits alongside slavery? What does freedom mean when your parents or your children or your siblings are still enslaved? Almost immediately she makes the decision that she’s going to go back and rescue all of them. If she could make it to Philadelphia then she would be the vessel to rescue her family and friends, so she makes this decision that her own escape and her own opportunity for freedom informs and fashions her decision to return and to help those who were closest to her.

How much danger was she in?

The risk was so very great that once again it’s almost unbelievable that she elected to go back at least 13 times. There were rewards out for her capture. She returns to the Eastern Shore of Maryland, her last trip was in 1860, and so really she escapes in 1849 and for 11 years she’s going back and forth, preferring to go in the winter, which was actually not the time that most fugitives attempted to escape. They usually escaped in spring and summer.

She would sometimes take the train south, which of course we sit here and say, “What? She got on a train and went south?” But yes, she did, because who is looking for fugitives on a train going back to the south? No one really. And of course she would use that, she would use the waterways, she would use wagons and foot travel. Each time she returned she was in greater danger. Each time she left she would leave with a handful of what was considered human property, so the bounty on her head grew and grew. The danger never disappeared.

How did she get involved with the Union Army?

One of the things that Harriet Tubman did frequently was make small appearances and speak to anti-slavery groups throughout New England, so she became somewhat well known, although in a very careful way, because she was still a fugitive. But in 1862 she was actually approached by the governor of Massachusetts who knew that her skills as a scout, and as someone who’d rescued over 70 people out of Maryland, could be put to good use. He convinced her to head south to Southern Carolina to serve as a scout and a spy for the Union Army.

I think it’s actually incredible when we think about her heading down to Beaufort, South





While her life is full of examples of self-sacrifice and caring, Tubman could be tough and hard nosed when she had to be, even threatening to shoot an escapee for fear they would give away Underground Railroad secrets if they backed out



The SS Harriet Tubman was a Liberty Ship launched in 1944 to aid in the war effort. Liberty Ships were cargo ships adapted from a British design that greatly improved industrial output at the time



Tubman suffered from the injuries sustained in her youth right to the end of her life. It's claimed she even had surgery without anaesthesia in her old age

TUBMAN'S ALLIES

The men and women who fought by her side



Sojourner Truth

ABOLITIONIST, WOMEN'S RIGHTS ACTIVIST
The first black woman to win back custody of a child from a slave holder, Truth had escaped slavery herself in 1826 and became a noted speaker for civil rights and preacher, made famous by her "Ain't I a Woman?" speech in 1851. In the Civil War she recruited troops for the Union Army.



William Still

UNDERGROUND RAILROAD CONDUCTOR, WRITER, ACTIVIST, HISTORIAN
His record keeping as a conductor for the Underground Railroad gives us detailed accounts of the work done by abolitionists in the region. Still personally helped fugitive slaves before the war and continued as a philanthropist afterwards.



John Brown

ABOLITIONIST
Believed the only way to end slavery was through violence, and lead several armed rebellions around Kansas. He met Tubman at the Constitutional Convention (an abolitionist meeting) in Ontario, 1858. The next year he led a raid on an armoury in Virginia, was caught and tried for treason.



Frances Harper

ABOLITIONIST, SUFFRAGIST, TEACHER, WRITER
Worked on the Underground Railroad, and was a public speaker for the American Anti-Slavery Society and founder of the National Association of Colored Women. She was one of the first African American women to be a published author in the US.



Susan B. Anthony

WOMEN'S RIGHTS ACTIVIST, SUFFRAGIST, ABOLITIONIST
Put forward the women's suffrage amendment that became the Nineteenth Amendment of the US Constitution. Anthony was a lifelong abolitionist, lead several women's suffrage organisations and published a women's rights newspaper.



Frederick Douglass

ABOLITIONIST, WRITER, SUFFRAGIST, DIPLOMAT
Douglass escaped from slavery in Maryland and became a leading abolitionist. He wrote several books about his experiences as a slave and believed in equality between all peoples, and as such supported women's suffrage.

Carolina, in 1862. One thing to remember is that she is still technically a fugitive, and when Lincoln issues the Emancipation Proclamation, supposedly emancipating enslaved people in States that have seceded from the Union, her home State of Maryland had not seceded. She was still technically a fugitive.

So here she is, a fugitive, going further south than she has ever been before, agreeing to spy and to scout. She manages to make connections with enslaved black men and women on the ground to gather intelligence, and it's really because of her relationships in South Carolina that she's able to lead the first expedition led by a woman in the Civil War. She leads a successful expedition in which they dismantle Confederate troops and set free over 750 enslaved people. She does this while she's also serving as a nurse in the military camp hospitals. She's also creating opportunities for enslaved women to take care of themselves, taking washing in for soldiers and making food, baking pies and these kinds of things. She's an entrepreneur. She's hustling. She's trying to make money to survive and to help other women around her do the same thing. She's a warrior.

The next stage of her life was the fight for suffrage. How did she adapt to this field?

Many of the women, white women in particular, who were involved in the fight to end slavery transitioned into or were working on securing women's rights - specifically the right for women to vote. This became intensified after the passage of the 16th Amendment, which gave black men the right to vote.

We see Harriet Tubman really working side by side with many of the white women abolitionists who had come to her rescue financially and in other ways, and stood shoulder to shoulder in the attempt to end slavery. We now see the social movement transition to the right for women to vote. Tubman is someone who manages to walk the line well between her commitment and relationship with white women suffragists and with a new generation of young black



Tubman was expected to be replacing Andrew Jackson on the \$20 bill in the US as of 2020, but the redesign has now been delayed until at least 2028

women suffragists who were discouraged from participating in what was seen as a heavily white woman-run movement. White southern suffragists were unwilling to accept black women as a part of the movement. She did the work and ultimately for her the most important thing was advancing the rights of women no matter how it came.

Was the racism of white suffragists a big issue?

The National Association of Colored Women have Harriet attend their first meeting and praise her and celebrate her. Yet, the same kind of respect and affirmation did not come from white women in the same circles. They were willing to allow black women to participate in suffragist campaigns, however in a segregated fashion. They wanted them to march at the end of the line in their marches. For black women that was simply unacceptable. It was quite a strain and one could argue that this strain that centred on race would be something that really plagued the women's movement throughout the 20th century.

Is there any one story about Tubman that really exemplifies her determination for you?

I think her time after the Civil War, is something that really marked living with the vestiges of slavery and racism. She lived for 53 years after



"I find it absolutely amazing that she managed to carve out a life of her own and to marry again. And to marry a man who was 20 years younger than her"

the war's end, so living for half a century through the failures of reconstruction, always struggling with poverty, I find it absolutely amazing that she managed to carve out a life of her own and to marry again. And to marry a man who was 20 years younger than her. There's a moment where we say, okay Harriet. I see you. Good for you! Managing to find love and companionship in the most difficult of times. I really think that her ability to pull together her family and to create lives for themselves after the Civil War and after slavery in the most destitute of financial conditions, that was amazing and often goes neglected or at least not spoken about.

A QUEEN'S BLESSING

How did Harriet Tubman come to be buried with Queen Victoria's Jubilee Medal?

When Harriet Tubman passed away in 1913, she did so with very little money (if any), but surrounded by friends. She was buried with something rather special, however; a medal marking Queen Victoria's Diamond Jubilee in 1897. But how had she come to possess such an item?

"My understanding and that of Tubman biographers is that it was given as a gift and she was invited to the Diamond Jubilee as a guest," explains Dunbar. "She was unable to attend, but Queen Victoria wanted to make certain that she was at least recognised, so she sent her this pin."

Queen Victoria apparently also sent Tubman a silk shawl, which is now at the National Museum of African American History and Culture. But as Dunbar explains to us, it symbolises more than that.

"I think it reminds us that Tubman was globally known as a leader and as a freedom fighter. It wasn't something that was simply put about on the Eastern Shore of Maryland or the South, but across the Atlantic, in England and other places across Europe. People knew Tubman's name and I think that it's symbolic and important to think about her being buried with that marker, that medal."



HORRIBLE HISTORIES

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Happy History Holidays

From graveyard bonfires to dancing in straw suits, discover some unique holiday traditions from the past and the present that you might want to give a go!

Written by Jessica Leggett

It's the most wonderful time of the year, filled with family, friends, laughter, parties and good food. As the days get colder and the nights draw in, we all look forward to the celebrations and, of course, the approach of a new year. Everyone has their own holiday traditions, from decorating Christmas trees to hanging lights, giving gifts and watching cheesy films. Many of these have been cherished and passed down through generations of our families, reminding us of the rich history of both Christmas and the winter solstice. With countless traditions around the world, it's unsurprising that many of them have been lost and forgotten over time, including some rather unusual ones. Here, we've put together a list of some of the most amusing and wacky traditions we could find, one for each of the 12 days of Christmas. We think they deserve to be brought back to the forefront of our merrymaking!

© Alamy



Go Wassailing

Tradition: Wassail

Region: England

Originated: 5th - 11th century

Throughout history, the winter solstice has always been a time where alcohol flows like there's no tomorrow, with mulled wine, sherries, gins and cocktails aplenty. But instead of reaching for a glass of your usual tipple of choice, why not try a delicious cup of wassail? An Anglo-Saxon beverage made with fruits, spices, honey and either cider or ale, wassail derives its name from the old English words 'waes hael', which meant 'good health' or 'be well.' Popular during the winter solstice, wassail was usually poured into a large bowl for everyone to share during a feast, with the host lifting his cup and wishing his guests 'waes hael'. In turn they would reply 'drink hael', which meant 'drink and be well'. It was also a tradition for groups of people to take a large bowl of wassail with them as they sang from house to house in a manner similar to modern-day carolling. You can make your own wassail following our recipe on page 91!



Illustration by: Leo Harras

Eating in a Graveyard

Tradition: Koročun

Region: Eastern Europe

Originated: Pre-Christian era

While the holiday season is full of joy and merrymaking, it is also a time of year where we look back and think about our loved ones who are no longer with us. For Koročun, the Russian name for Koliada, it is tradition to honour your ancestors by visiting their graves and lighting a bonfire in the cemetery to keep them warm during the longest night of the year. It is hoped that by worshipping your ancestors, it will encourage them to promise a rebirth, with the bonfires also serving to encourage the summer and the light to return to the Earth once again. To stop your ancestors from going hungry, it is also customary to hold a feast to make sure that they're all well fed, while playing different songs and games for some fun family entertainment. You might even want to go carolling on your way back home!

Eating a 12-Course (Vegetarian) Dinner

Tradition: Koliada **Region:** Eastern Europe **Originated:** Pre-Christian era

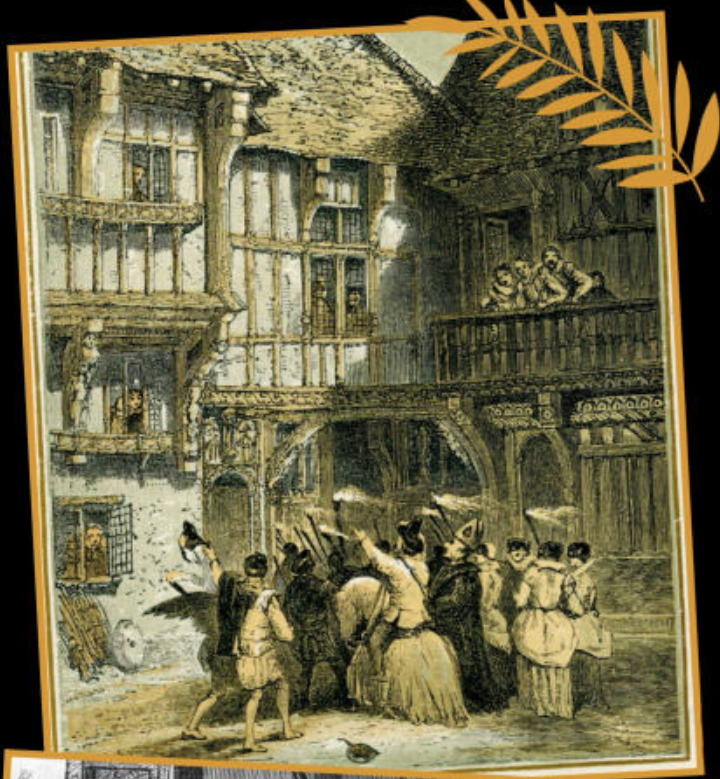
We all know that Christmas is a time of indulgence, with a mouth-watering roast turkey dinner complete with all the trimmings, Christmas puddings, mince pies, chocolates and sweet treats galore. However, this is nothing compared to the feast held during Koliada, the Slavic winter solstice festival. Named after

the pagan goddess of the winter sun, Koliada is celebrated on Christmas Eve, which in accordance with the Julian calendar is on 6 January in Slavic countries. The feast consists of 12 - that's right, 12! - courses to represent the apostles, and all of the dishes are vegetarian, including fish, bread, pickled food and kutya,

a traditional sweet wheat berry pudding. The house is decorated during Koliada and the meal begins once the children of the family discover the first star in the night sky. A time for loved ones to gather together, an extra place is usually set either for family members who have passed away or for Christ himself.



Image source: wiki/Konstantin Trutovsky



3x © Getty Images

Putting on a Show

Tradition:

Mumming

Region:

Britain and Ireland

Originated:

Pre-Christian era

The festive season is all about having fun, so why not have a go at mumming? An ancient pagan tradition, mumming involved dressing up in disguise, visiting your neighbours and putting on a pantomime known as a mummers' play, which was narrated by Santa Claus himself. As the mummers left each house, they were usually treated to an alcoholic drink or two. They ended up getting quite merry, so the disguises also helped to hide their identity from their employers, who may have disapproved of their behaviour. Another type of mumming was guise or goose dancing, a custom associated with Cornwall's midwinter festival, which involved impromptu dances, drinking and rather rowdy behaviour, and again costumes and disguises to hide the mummers' faces. While we are not encouraging you to go out and cause trouble, visiting your neighbours and putting on a silly play does sound like a great way to spread some festive cheer and, of course, provide some amusing winter entertainment.

Watching the Sunrise

Tradition: Dies Natalis Solis Invicti

Region: Ancient Rome **Originated:** 3rd century

Christmas may be all about spreading festive joy and cheer, but it can also be very hectic and stressful! Before you know it, the holidays are all over again for another year. If this sounds familiar to you, then perhaps it's time to gather the family and celebrate the ancient Roman pagan festival of Dies Natalis Solis Invicti, also known as the 'birthday of the unconquerable sun'. Commemorating the Roman sun god Sol Invictus, the festival was

held on 25 December, the day where the sun is reborn and the cold, dark winter is defeated. For the occasion, the Romans would wake up early to watch the sunrise peacefully, with a lit bonfire beside them to ward off the bitter cold as they waited. If you really wanted to get into the spirit, you could also decorate your home with red and gold decorations - colours associated with the sun - to bring you closer to the sun god.



Holding a Yule Log Ceremony

Tradition: The Yule Log **Region:** Northern Europe

Originated: Pre-Christian era

Today, the majority of us probably associate the Yule log with the delicious chocolate cake that's served for Christmas dessert, but it's actually a pagan ritual that goes back centuries. The whole family would venture out together on the night of the winter solstice in search of the biggest tree they could find, drinking and singing all the while. Once they had found the perfect tree, they cut it down by hand and hauled it back home, where the log was decorated with evergreens and doused in either

wine, ale or cider. It was then placed into the hearth or fireplace and lit, burning throughout the 12 days of Christmas to protect the home from the pesky demons and spirits that roamed the earth, and to also celebrate the fact that the days were becoming longer and summer was on its way. If you decide to create your own Yule log this year, don't forget it's a tradition to take what's left of the log once the 12 days are over and keep it safe so that it can be used to light your Yule log next year!



Parading in Straw Suits

Tradition: Wren Day

Region: Ireland

Originated: Pre-Christian era

Do you happen to have a lovely straw suit tucked away in your wardrobe, but you just haven't found the right occasion to wear it yet? Well don't you worry, because Wren Day is the perfect celebration for you! An Irish tradition that was also known as St. Stephen's Day, Wren Day took place every year on 26 December. It was customary for young boys, known as 'Wren Boys', to dress up in old clothes and paint their faces before chasing and killing a wren, parading it from house to house and then placing it on top of a pole decorated with ribbons and coloured paper. The boys would then put on their straw suits and take part in a musical parade through the town or village, spreading festive goodwill all around. While the reasons behind killing a wren remain uncertain, it was possibly because a wren gave away St. Stephen's position while he was hiding from his enemies.

Winter Solstice around the World

Five holiday festivals that celebrate the shortest day of the year



Dongzhi Festival

This festival is celebrated in China and East Asia to mark the winter solstice. It's associated with the theory of yin and yang and the belief that during the cold, shorter days, there isn't enough positive yang energy. To counteract this, families indulge in hot food and drink that's high in yang energy, such as dumplings, to bring balance back to the world and encourage the daylight to return.



Yalda Night

Yalda Night is an Iranian festival that dates back thousands of years, celebrating the sun god Mithra. The family get together on the longest night of the year and pass the time drinking, eating and reading poetry, in particular Hafez. Alongside nuts and other fruits, watermelon and pomegranates are traditionally served because they're red, symbolising the sun, dawn and the glow of life.



Toji

In Japan, it's a tradition to spend the winter solstice rejuvenating the body to promote good health. Taking baths filled with yuzu, a Japanese citrus fruit full of vitamin C, is a popular custom – even animals get given yuzu baths! It's also common to eat kabocha squash during Toji for good luck, and to light bonfires to encourage the sun to rise once again.



Inti Raymi

Inti Raymi was a celebration held in the Inca Empire during the winter solstice to honour the sun god Inti. A ceremony was held at sunrise featuring both animal and human sacrifices to encourage Inti to return and bring life to the Earth once again. Inti Raymi also involved lots of feasts and dancing, until it was banned following the Spanish conquest in the 16th century.



Midwinter in Antarctica

While the Northern Hemisphere basks in the longest day of the year, the Southern Hemisphere is in the midst of the winter solstice. The Antarctica has only been inhabited for just over a century, but midwinter is still celebrated by the researchers there, with a festive meal, the exchanging of gifts, messages from loved ones back home and even taking a plunge in the ice cold water!

Keeping Demons Away with Evergreens

Tradition: Evergreens

Region: Northern Europe

Originated: Pre-Christian era

Decorating our homes with evergreen plants such as holly, ivy and mistletoe is a pagan tradition that has remained a mainstay of our Christmas celebrations to this day. Evergreens were a symbol of eternal life during the cold and dark winter months, and it was believed they provided luck and protected your home from the evil spirits and demons that wreaked havoc over the winter solstice. But sometimes decorating the home wasn't enough, and it was actually necessary to walk around your home, equipped with your evergreen of choice, to scare away any of the devilish fiends who were still lurking around. So the next time you think you have sneaky spirit attempting to cause chaos during your festivities, grab yourself a branch of holly and chase them away!

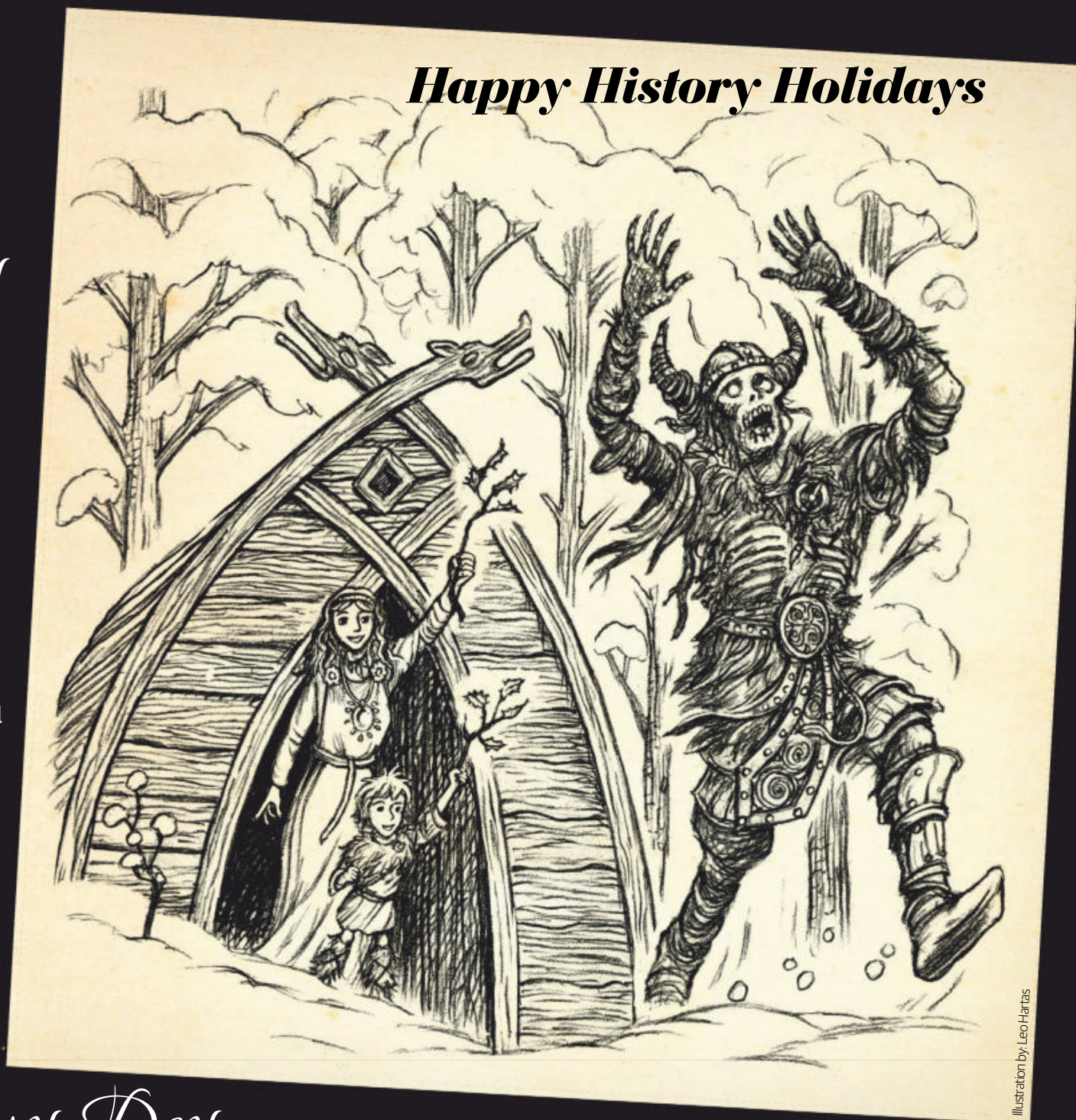


Illustration by Leo Hartas

Throwing a Party Every Day

Tradition: Brumalia **Region:** Ancient Rome **Originated:** c. 8th century BCE

There can be little doubt that the Romans knew how to find an excuse for a party! Brumalia was a winter solstice festival, beginning on 24 November, that originated in Ancient Rome and continued into the Byzantine era, lasting for 24 days until 17 December, when the festival of Saturnalia began. Each day of Brumalia was

given a letter from the Greek alphabet, and according to one version of the story, Romulus himself was said to have thrown dinner parties for his senators and staff, inviting them over on the day that corresponded with the first letter of their name. However, it was apparently the other way around for the Byzantines,

with people holding parties on the days that corresponded with their own name and inviting everyone else over for a celebration! Either way, Brumalia offered the perfect excuse to celebrate your community and offer some entertainment during the long, cold winter nights with everyone getting involved.



© Getty Images



Illustration by: Leo Hartas

Overturning the Social Norms

Tradition: Saturnalia **Region:** Ancient Rome **Originated:** c. 3rd century BCE

Have you ever wondered what it would be like to switch lifestyles with another person for a few days? Well, the festival of Saturnalia was all about a bit of role reversal! It was undoubtedly one of the biggest celebrations in the Roman social calendar, held in December to honour the agricultural god, Saturn. Saturnalia was full

of drinking, gambling, music, gift-giving and as much merrymaking as you could possibly handle. But it was the temporary overturning of social norms that made this festival unique. Slaves were free to take part in the festivities and they were treated to the lavish banquets that their masters usually enjoyed, with the

masters even serving them throughout the festivities. The slaves could also disrespect their masters without the fear of punishment and everyone - regardless of their social status - had to wear a pilleus, a felt hat traditionally worn by freed slaves, as a sign that there was no social hierarchy during the Saturnalia.

Honouring your Female Ancestors

Tradition: Mōdraniht **Region:** England **Originated:** 5th - 11th century

It's always nice to have a reason to celebrate those you love, and the Anglo-Saxon festival of Mōdraniht is the perfect opportunity to do so! Also known as 'Mother's Night', Mōdraniht was celebrated on the day of the winter solstice and it marked the beginning of Yule. It was apparently held to honour the female ancestors of the family alongside the Celtic and Germanic female deities, the Matres and the Matronae, who were protectors of the home. Unfortunately, the only details that we have about the festival come from the 8th century historian Bede, who indicated that the celebration lasted throughout the night, although it's also believed that Mōdraniht involved a feast and an animal sacrifice. While we're not suggesting you should perform a sacrifice, holding a dinner in honour of the women in your life would definitely be a lovely way to kick off Christmas!



Image source: wiki/Urban

Festive Trick-or-Treating

Tradition: The Yule Goat

Region: Scandinavia

Originated: Pre-Christian era

When it comes to thinking about the traditions of Yule, the first thing that probably comes to mind is the Yule log (which also features in this list), but have you ever heard of the Yule goat? The Yule goat, also known as the Julbock, is one of the oldest symbols of Christmas in Scandinavia and while it remains popular as an ornament there today, we feel that it should definitely be more widespread! Once an important part of pagan festive celebrations and linked to the god Thor, it was decried as a demon thanks to the rise of Christianity. However, by the 19th century the Yule goat was popular once again as the figure who delivered Christmas presents, until it was eventually replaced by Santa Claus. In recent decades, it has risen in popularity again thanks to the Gävle goat, a giant straw goat that has been built annually in the Swedish city of Gävle since 1966. However, it is usually a target for vandals and arsonists and it's been destroyed 36 times! The Yule goat is also associated with the tradition of Julebukking, which involves dressing up in costumes and masks and going to the houses of friends and neighbours, who try to guess your identity. If you sing them a song, you'll also be rewarded with sweets and maybe even a bit of alcohol - now doesn't that sound like fun?



Christmas Gift Guide

The perfect presents for history fanatics



Airfix R.M.S. Titanic Gift Set

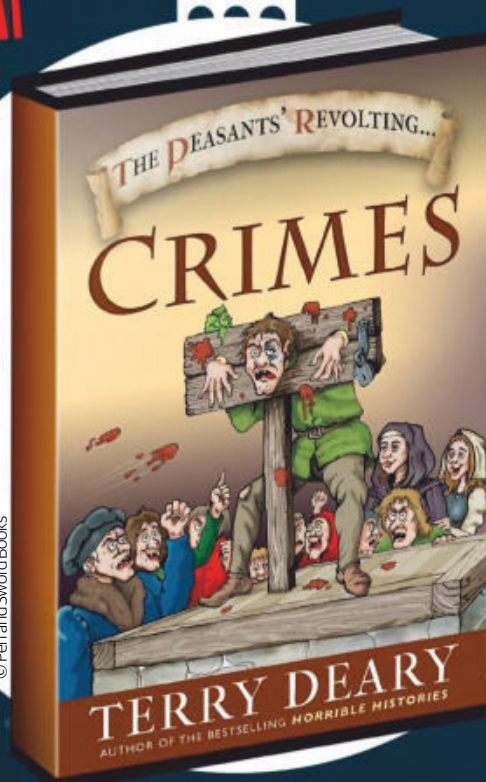
Airfix Gift Sets include everything needed to create a stunning scale model. With paints, glue, brushes and moulded plastic parts included, this fantastic new kit is the perfect way to build your very own homage to one of the most famous ships in the world. At the time of her launching she was the largest passenger steamship in the world, but is sadly renowned for sinking on her maiden voyage on the 14 April 1912. A multitude of other Airfix kits are available and cover a wide variety of subject matters including aircraft, cars, tanks, figurines and ships.

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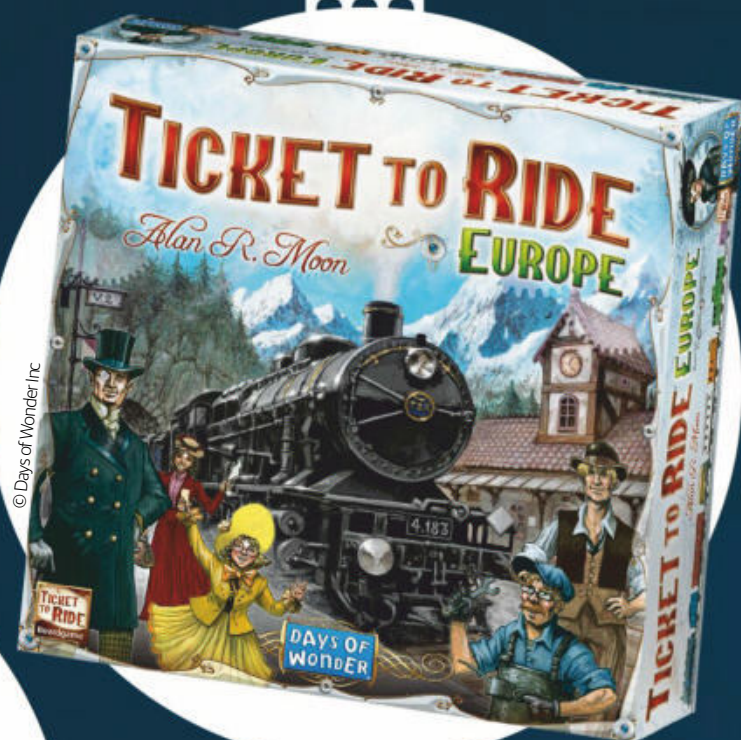
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£19.99

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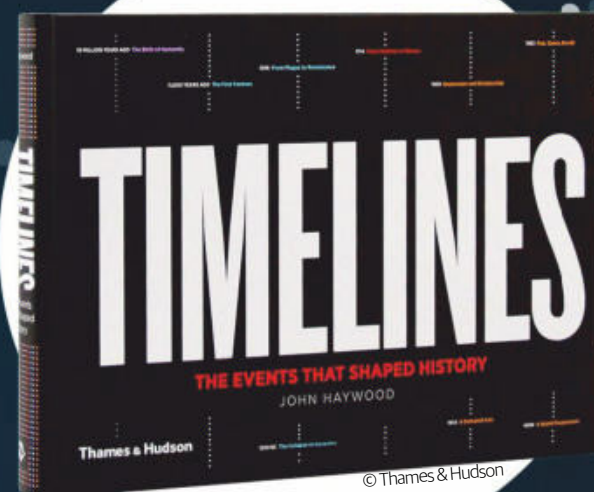


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The Sassanids boasted a wide range of well-equipped and heavily armoured units



BATTLE OF WALAJA

IRAQ, MAY 633 CE

Written by Hareth Al Bustani

When Abu Bakr was elected the first caliph of the Muslim community in 632 CE, he inherited a precarious realm. Though Muhammad had united the tribes of Arabia, after his momentous death many refused to recognise the leadership of his nominated successor; withdrawing from treaties, withholding taxes, and some even embracing other prophets.

Abu Bakr wasted no time in putting 'apostate' rebels to the sword and by the following year all pockets of resistance had been decimated. This was thanks especially to the efforts of the ingenious general, Khalid ibn al-Waleed, who crushed the rebellious clans of the central region of Najd. The swift campaign was seen as a divine stamp of approval, formalising the emergent Rashidun, or 'Rightly Guided', caliphate. With Arabia finally at peace, Abu Bakr was anxious to direct the Bedouins' warlike disposition elsewhere. Now his gravest threats lay to the north, where he shared a border with the mighty Byzantine and Sassanid empires.

During the previous three decades, the Persian Sassanids and Roman Byzantines had exhausted one



another fighting a gruelling war for supremacy, only to end in stalemate. The Persians had also smashed both the Ghassanids and the Lakhmids, Arab client kingdoms who had previously protected the southern reaches of both empires - the Byzantine Levant and Sassanid Mesopotamia. In the ensuing chaos, an ambitious Bedouin tribal leader began launching raids deep into Mesopotamia, revealing the Sassanids' vulnerability. Sensing the iron was hot, Abu Bakr ordered Khalid to march north and take the city of Al Hirah - the former Lakhmid capital in Mesopotamia.

Though Khalid set out with 2,000 zealous soldiers, by the time he reached the border he had recruited 16,000 volunteers. Passions were running high and many were eager to spread the faith, or die trying. On the way, Khalid penned a letter to Hurmuz, a Persian governor near the border, which began: "Praise be to God, who has scattered your servants, wrested your sovereignty away and rendered your plotting weak." The letter demanded the Persians embrace Islam or bend the knee and pay tribute, otherwise, "I will most

certainly send against you a people who love death just as you love life".

Hurmuz scoffed - even at their weakest, the Sassanids boasted one of the most powerful, best-equipped armies in the world, with units ranging from slingers to war elephants. Their pride and joy, the heavy cavalry, were armed with exceptional bows, lances and melee weapons, clad in a coat of mail, full-faced aventail, breastplate and greaves. Even their horses were armoured. Hormuz himself wore a jewel-studded conical cap - worth 100,000 dirhams - worn only by the most elite of nobles. No, he had no intention of backing away from a ragtag bunch of Bedouin raiders.

After all, despite considerable skill with the Roman-inspired short sword and long spears, pre-Islamic Bedouin armies were little more than armed mobs. Muhammad, however, had changed all that. A visionary military strategist, he learned from his mighty neighbours, replacing his javelins with the Sassanid-inspired Hijaz longbow - previously stigmatised as a coward's weapon. Under his leadership, the Arabs perfected a distinct brand

of warfare, with armies spearheaded by an elite cavalry vanguard, followed by an infantry core and two further cavalry wings. Horses were in such short supply, the Muslims led them to battle on foot, and used them only for crucial manoeuvres. They swelled their ranks with camels, aided by the invention of a wood-framed saddle that was secured atop the hump.

Meanwhile, the most important footsoldiers wore an Iraqi bronze teardrop helmet. Their bodies were protected by two mail hauberks, with a tunic between, swords hanging from a leather strap across the body. Others wore turbans, fighting with spears and shields, protecting archers, who kept the enemy cavalry at bay - allowing the Arabs to use their favoured cavalry tactic of repeatedly attacking, retreating and counter-attacking.

Khalid's threatening letter, sent from central Saudi Arabia's Al Yamama, had not only telegraphed his intent, but seemingly his route. In April, Hurmuz hurried his men to Al Kazima, where he planned to intercept the invading army and roundly scatter them back to the Arabian desert. However, as the



day ticked by, Khalid did not show up. Instead, a breathless scout alerted Hurmuz that the Muslims were heading further north. Panicked and enraged, Hurmuz marched his men there in double time. Khalid waited until they had travelled just far enough, and then turned back again to Al Kazima. By the time the heavily armoured Persians finally arrived in the right place, they were exhausted.

Hurmuz linked his men together with chains, superficially as a show of force, but tactically to make it harder for the Muslims' agile cavalry to find gaps to break through. However, when Khalid's spirited cavalry outmanoeuvred and routed the Persians, those chained together were unable to escape, and hacked down en masse. Khalid, a warrior of the finest stock, killed Hurmuz himself in single combat - the fewer survivors he left to reinforce armies elsewhere, the better. The next day, he rounded up the spoils; armour, weapons, luxurious clothes, horses and captives - handing out four-fifths to his men. For those not yet overcome by religious zeal, the sight of such riches was incentive enough to follow Khalid - who Muhammad himself had nicknamed 'Sword of Allah' - into battle.

At the ensuing Battle of the River, before proceedings began, Khalid's champions killed all three Persian generals in single combat, including two descendants of Ardashir the Great. He immediately seized on the ensuing chaos,

frightening away an army twice his size. According to the controversial Sayf ibn Umar, more than 30,000 Persians were killed, alongside those who drowned in the Euphrates.

Despite his ruthlessness in battle, Khalid proved wise in victory, offering the local populace the option of paying a protection tax in return for religious freedom. This pioneering jizyah tax, which would later be rolled out across the Muslim empire, endeared him to the Christian Arabs,

of Khosrow's last surviving child, Yazdegerd III, who had only evaded death by going into hiding.

When he heard of the devastating defeat at the Battle of the River, Yazdegerd ordered Andarzaghgar, governor of the northeastern Khorasan frontier, to repel the invaders. Another army was to follow closely behind, via a second route, before combining into one enormous force.

An Iraqi himself, as he passed the capital of Ctesiphon, near modern Baghdad, Andarzaghgar

“Demonstrating his superior Bedouin swordsmanship, Khalid cut him down before sitting on his corpse and calling for his lunch”

who saw him as a liberator from the tyrannical Persians. He was able to expand the realm, winning hearts and minds, while developing a far-reaching intelligence network.

The Muslim invasion could not have come at a worse time. Years of Parthian-Sassanid infighting had culminated in the execution of King Khosrow II by his son, Kavadh II. Having killed off most of his siblings, the latter died of plague, leaving his seven-year-old son Ardashir III on the throne - who was, in turn, murdered and overthrown. An ensuing interregnum ended with the unsteady rise

was able to levy thousands of Arab allies, before crossing the Euphrates. Emboldened, he stopped at Walaja, an even plain spread two miles between a pair of tall ridges. When Khalid's scouts reported the Persian arrival, he decamped - leaving behind some troops at Al Hufayr, and sending a message to those on the lower reaches of the Tigris to stay on guard. Fighting an offensive battle against a Sassanid army three times his size was a suicidal proposition, but, to Khalid, failure was not an option. The next engagement would be decisive, and if the second Sassanid army arrived before his, Khalid's campaign



THE RASHIDUN CALIPHATE

NUMBER OF TROOPS
10,000
NUMBER OF CAVALRY
5,000



KHALID IBN AL WALEED

A tactical genius as unstoppable in one-on-one combat as he was in large-scale engagements.

- Fearless, innovative and charismatic leader with a perfect record
- Having never known defeat, he was inclined to take great risks

LIGHT CAVALRY

With horses in scant supply, the Arabs also used mounted camels, devastating enemy lines with lance charges.

- Speed allowed riders to execute unpredictable tactical manoeuvres
- Lightly armoured, with inferior weapons salvaged from battles



KEY UNIT



WEAPON

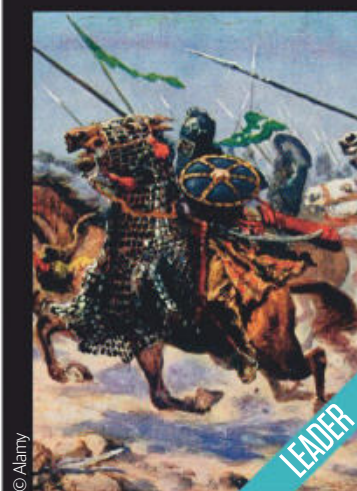
LANCE

After frustrating the enemy, lances ranging from seven to 17 feet were used to punch holes in their lines.

- Devastating impact able to rout even heavily armoured enemy flanks
- Only effective at speed and ineffective during a melee

THE SASSANID EMPIRE

NUMBER OF TROOPS
18,000
NUMBER OF CAVALRY
7,000



LEADER

ANDARZAGHAR

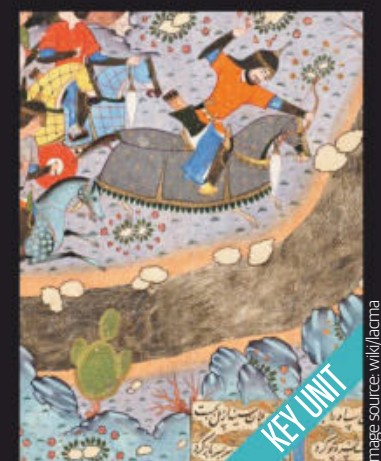
The Iraqi-born governor of Khorasan was eager to prove himself to the Persian court by sending the Muslims back to Arabia.

- Outnumbered the Arabs by up to three-to-one
- He vastly underestimated his enemy's capabilities and intelligence network

HEAVY CAVALRY

Masters of mounted archery, they also carried lances for shock charges and cudgels, axes and short swords for melees.

- Remarkable skill and equipment, with even horses half-armoured
- Heavy armour rendered them slow, sluggish and vulnerable to light cavalry



KEY UNIT



WEAPON

COMPOSITE BOW

The Sassanids considered themselves the inventors of the bow, and mastered it with deadly accuracy.

- Reinforced with wood, bone and glue, powerful enough to pierce thick armour
- Rain would cause glue to weaken, ruining the bow

would truly be over. Never one to back down from a fight, he made his way to Walaja with haste.

When the Muslim force arrived, Andarzaghbar was surprised by how small it was. The survivors of the previous two battles had recalled with terror the apocalyptic hoards of Muslim cavalry, yet here there were virtually none. Having lured the Arabs onto an open plain, Andarzaghbar planned to make light work of this maniacal general and his trumped-up raiders.

As the two armies stared one another down, Khalid scowled, inviting the Persians to prove their honour in single combat. Andarzaghbar sneered, calling over a gargantuan brute known simply as Hazar Mard, or 'A Thousand Men'. Demonstrating his superior Bedouin swordsmanship, Khalid danced around him, cutting him down before supposedly sitting on his corpse and calling for his lunch.

As the real battle commenced, Khalid sent his footsoldiers crashing into a wall of heavy Sassanid infantry, swinging and stabbing wildly. This is exactly where the Persians wanted to fight the Muslims - on foot. Khalid's forces were pushed back, drawing the Persians into a gruelling battle of attrition for every inch. Sand and dust filled the air as Andarzaghbar sent in the cavalry, his entire army wrapping itself around Khalid's crescent formation. The Arabs endured the ever-tightening push back with patient determination, their legs trembling, choking and dying beneath the burning sun.

Andarzaghar chuckled to himself. His men were at their limit, but the slippery invader had finally run out of tricks and would soon be utterly broken, with no desert to retreat into. Little did he know, having secretly scouted the area the night before, Khalid had one last trick up his sleeve. Under the cloak of darkness, he had hidden two cavalry contingents behind the ridge to the rear of the Persian lines. Just as the Arab spine began to snap, Khalid finally gave the signal.

They appeared from nowhere, hooves thundering towards the Persians, atop bloodcurdling yells of "Allahu Akbar". Fully engaged with Khalid's line, all the Sassanids could do was look back as the cavalry smashed into their rear, sealing a rarely seen pincer movement, enveloping the Persians on both sides. In just a few moments of chaos, Khalid had sealed the Persian tomb, as Hannibal had done to the Romans at Cannae 800 years earlier. As the Arabs rejoiced, the Persians succumbed to a hell of Khalid's design, trapped in a slow and steady crush of human mass and violence. As his army perished, Andarzaghar squeezed through the gaps and fled, only to die of thirst, wandering the desert, shellshocked.

As Khalid's soldiers rifled through the corpses of the vanquished, he boomed: "Do you not see the wealth of the land of the Persians? Do you not remember the poverty of the land of the Arabs?" He continued: "If the holy war were not enjoined by Allah, we should still come and conquer this rich land and exchange the hunger of our deserts for the abundant eating which is now ours." With that, his men roared and leapt for joy.

The aftershocks of Walaja rocked the Sassanids to their core - the empire that had endured centuries of Roman aggression had not only lost to a smaller army of Arabs successive times, but had been utterly decimated. Desperate to protect the wealthy defensive stronghold of Al Hirah, they mounted a last-ditch defence at Ullais, just north of Walaja. After once again defeating an army twice his size, Khalid rounded up all stragglers and beheaded them in groups, day and night, fulfilling a vow to make the Khaseef River "run red" with the blood of 70,000 men. He went on to besiege and capture Al Hirah - accomplishing his ambitious mission within a staggering four months.

With a Mesopotamian foothold firmly established, Abu Bakr ordered Khalid to invade Byzantine Syria. Mirroring Hannibal's march across the Alps, Khalid dragged 500 men 300 miles across barren desert. They survived by gorging 30 camels on water, tying their mouths shut and cutting them open along the way. Despite being demoted by the next caliph, Umar ibn Al Khattab, at the legendary Battle of Yarmouk, Khalid defeated a Byzantine army many times larger than his, driving the Romans out of the Levant for good.

Building on Khalid's success, within a century the Arabs would wipe out the Sassanids and wrest away Egypt and Syria from the Byzantines - carving out a realm twice the size of the Roman empire. The world would never be the same.

MAY 633 CE

How the Rashidun caliphate defeated the Sassanids at Walaja

01 Invasion

Under orders from Caliph Abu Bakr, Khalid invades Mesopotamia, amassing an army of 18,000 volunteers. At the Battle of the Chains, the Persians chain themselves together to bolster their lines, but Khalid outmanoeuvres them. Further north, at the Battle of the River, he and his champions kill three Persian generals, before destroying an army twice his size. He builds a network of spies, who spot two Persian armies headed their way.

02 The response

With the Sassanid capital of Ctesiphon in chaos, the Persians are desperate to nip the Muslim threat in the bud. They send a pair of armies via separate routes, the first led by Andarzaghar, the governor of Khorasan. Andarzaghar recruits thousands of Iraqi allies, before encamping at the plain of Walaja.

03 The night before

Having been informed of Persian troop movements by his spies, Khalid leaves some men behind, scouts the battlefield the night before, and sneaks two cavalry units behind the ridge to the enemy's rear.

04 Lines in the sand

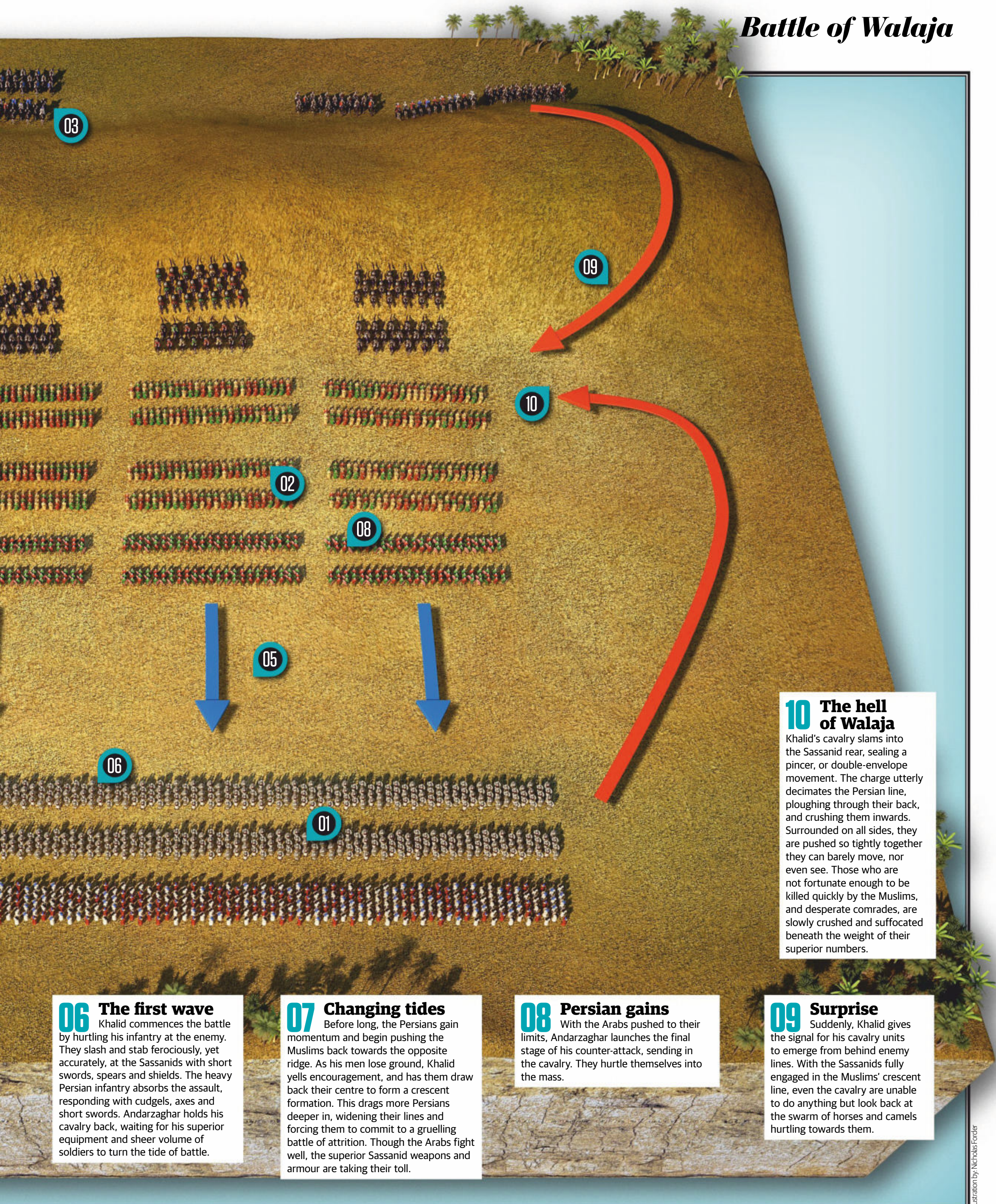
Anticipating an enormous Arab army, the Sassanids set up their lines in the middle of a two-mile plain, with a ridge to their rear. Their 7,000 cavalry are positioned behind several rows of infantry. Khalid, meanwhile, lines up his 10,000 infantry wider, with melee warriors at the front and archers on the flanks.

05 Single combat

As with every Bedouin battle, Khalid initiates hostilities by inviting the Persians to fight him and his champions in single combat. Andarzaghar offers up an enormous warrior called Hazar Mard, named for his power of 'A Thousand Men'. A veteran warrior, Khalid makes light work of the brute, cutting him down with his sword before supposedly sitting on his chest and asking for his lunch.

04

07



03

09

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02

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01

06 The first wave Khalid commences the battle by hurtling his infantry at the enemy. They slash and stab ferociously, yet accurately, at the Sassanids with short swords, spears and shields. The heavy Persian infantry absorbs the assault, responding with cudgels, axes and short swords. Andarzaghar holds his cavalry back, waiting for his superior equipment and sheer volume of soldiers to turn the tide of battle.

07 Changing tides Before long, the Persians gain momentum and begin pushing the Muslims back towards the opposite ridge. As his men lose ground, Khalid yells encouragement, and has them draw back their centre to form a crescent formation. This drags more Persians deeper in, widening their lines and forcing them to commit to a gruelling battle of attrition. Though the Arabs fight well, the superior Sassanid weapons and armour are taking their toll.

08 Persian gains With the Arabs pushed to their limits, Andarzaghar launches the final stage of his counter-attack, sending in the cavalry. They hurtle themselves into the mass.

09 Surprise Suddenly, Khalid gives the signal for his cavalry units to emerge from behind enemy lines. With the Sassanids fully engaged in the Muslims' crescent line, even the cavalry are unable to do anything but look back at the swarm of horses and camels hurtling towards them.

10 The hell of Walaja Khalid's cavalry slams into the Sassanid rear, sealing a pincer, or double-envelope movement. The charge utterly decimates the Persian line, ploughing through their back, and crushing them inwards. Surrounded on all sides, they are pushed so tightly together they can barely move, nor even see. Those who are not fortunate enough to be killed quickly by the Muslims, and desperate comrades, are slowly crushed and suffocated beneath the weight of their superior numbers.

The 'What If' Newspaper

Ancient Greece Interview by Jonathan O'Callaghan 490 BCE

PERSIANS CONQUER THE GREEKS

A victory for the Persian Empire establishes its supremacy in the region and ends the democratic experiments of Athens and others

EXCLUSIVE Interview With



PROFESSOR
TOM HARRISON

Professor Harrison is Professor of Ancient History at the University of St Andrews. His expertise includes Greek history and the Persian empire, as well as the works of Herodotus.

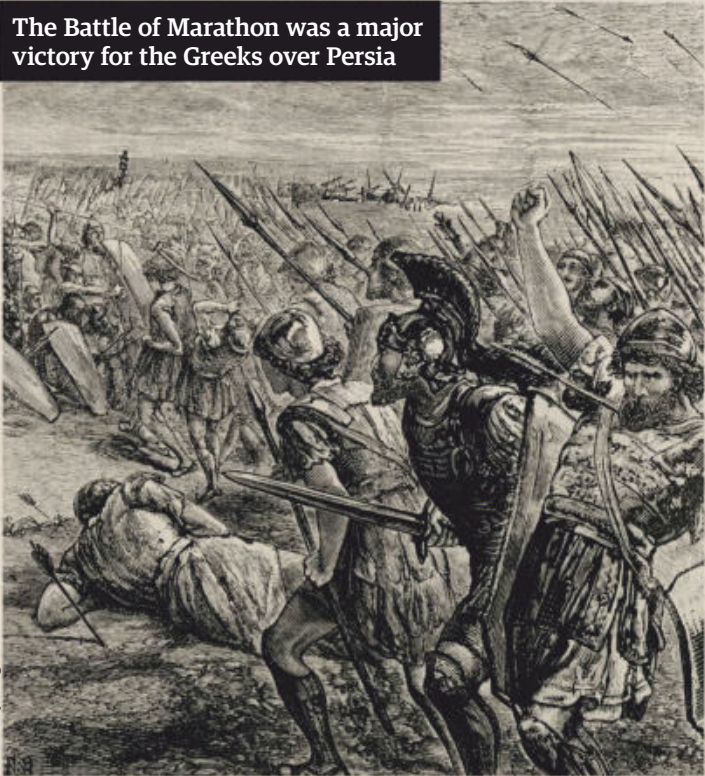
What were the Persian Wars?

The Persian Empire was the dominant political and military force in the period, and the Greeks were effectively small bit players in the whole drama. And [the Persian Wars] came about in a slightly messy way because the Greeks had participated in a revolt [in Asia Minor,

the west coast of Turkey] in 499 BCE for five years. The reason why the Persian Wars were launched was effectively to kind of squash that. Athens had taken part in that revolt: they'd been asked for help and they'd sent a pathetic, measly 20 ships, and one other city had sent five ships, and they joined in the revolt. And

that triggered the Persian king to seek his revenge. Herodotus [a famed Greek history writer from the time] describes those 20 ships as the beginning of evils for Greeks and Barbarians and sees that as the kind of trigger. That's the reason why a few years later they launched the campaign that led to the Battle of

The Battle of Marathon was a major victory for the Greeks over Persia



IS DEMOCRACY RIGHT FOR PERSIA?

The Greeks have been experimenting in some cities with a concept they call 'democracy', but is this barbarous new political system something we who live in the peace and prosperity of the all-powerful Achaemenid Empire can tolerate? Frankly, the mob rule of this system as we understand it, usurping the power of our great and wise rulers, would bring about nothing but chaos. The Greek peoples have rarely known peace among them until our ordained victory.



Darius' Son Xerxes continued his father's attempts to subdue the Greeks



Diomedes famously died having run to Athens to reveal their victory at Marathon

The 'What If' Newspaper

Marathon [in 490 BCE], which was the first wave of the Persian Wars. Then the Athenians and a few others beat the Persians at the Battle of Marathon, and then that leads to a bigger expedition around ten years later.

How did the wars play out?

It happened effectively in two kind-of rushes. One climaxes in 490 BCE, at the Battle of Marathon, which is a relatively small affair. When [the wars began again], it clearly was a much bigger deal and that was the campaign that climaxes in 480 BCE and 479 BCE, and usually people see that as the end of the Persian Wars. That's the campaign that leads to the Battle of Thermopylae, the Battle of Salamis, the Battle of Plataea and others. It kind of rumbles on though. It doesn't exactly stop. They get beaten, the Persians, and they retreat into Asia, but there are still subsequent military conflicts with them. And then the Persians go on being really a huge offstage presence in Greek history right down to Alexander the Great. So it rumbles on, but the Persian Wars really run from 490 BCE to 479 BCE.

What were the major outcomes of the Persian Wars?

For the Persian Empire, the limits of the Empire are fixed in the Mediterranean. It's clear that they wanted to have some kind of rule over Greece, possibly distant. But they probably wanted to have some control over the Mediterranean and Aegean and make sure their trade was not interrupted by, as they would have seen it, pirates. So there was a kind of new peace, if you like, but it certainly involved them retreating back to Asia.

On the Greek side, most people have seen it as leading to a great flowering in Greek culture, a feeling of confidence, and so people for hundreds of years have seen the Greek victory in the Persian Wars as being crucial for [this].

I think the main clear outcome is that Athens develops a kind of empire. It's usually called the Athenian Empire, that lasts through the 5th century, which grows out of the alliance that they had against the Persians. It then becomes a navally based empire: lots of islands in the Aegean and eastern Mediterranean, lots of cities on the west coast of Turkey under Athens' increasingly tyrannical control. So they get lots of money from that, and a lot of the cultural flowering comes from that position of dominance that they have in the 5th century.

Was there a turning point where the Persians could have won?

Herodotus sees a moment before the Battle of Salamis [in 480 BCE] as being crucial. Because [the Athenians] stood firm, Athens survived and the Greek world survived and beat the Persians. If the Athenians hadn't stood up to the Persians, they would've ended up being divided and being beaten by the Persians. But because they won, that was the critical moment. That's, I think, the main turning point.

What if the Persians had won the Battle of Salamis and had gone on to win the Persian Wars?

For some people, if the Greeks had lost and the Persians had won, it would have been the end of Greek civilization entirely. There would have been no kind of cultural Renaissance, there would have been no democracy, and all the things for which the Ancient Greek world is looked back to as a kind of origin point wouldn't have come to pass. That's a very common view. [But] I think if it played out differently, if that whole myth hadn't developed and we could look back to a Persian Empire that had actually encouraged culture more widely in Greece and the Mediterranean, then maybe we would have a less fractured view of the world. One where there was that imagined timeless divide between East and West.

What were Persia's plans for the West if they had won?

I think there would have been winners and losers depending on exactly what happened. If Athens had held out until the end and then been defeated, then they clearly might have suffered the fate that some other cities faced, which was being basically burnt down and the men and women being sold into slavery. So it could have been virtually the end of Athens if that had been the case.

On the other hand, in the course of the Persian Wars, the Persians are making an offer to the Athenians, which is to come over and rule Greece with them and to join the Persians in alliance. They briefly contemplate that, and if they had taken up that offer and been one of the dominant places in Greece, they might've had an empire and they might've been allowed similar positions to the position they had in the 5th century. Basically, the Persians were backing whoever backed them. So if a city jumped onto their

"The Persian Empire saw itself as a kind of global policeman that establishes peace"

Some believe much of Ancient Greece owes its success to the Persian defeat

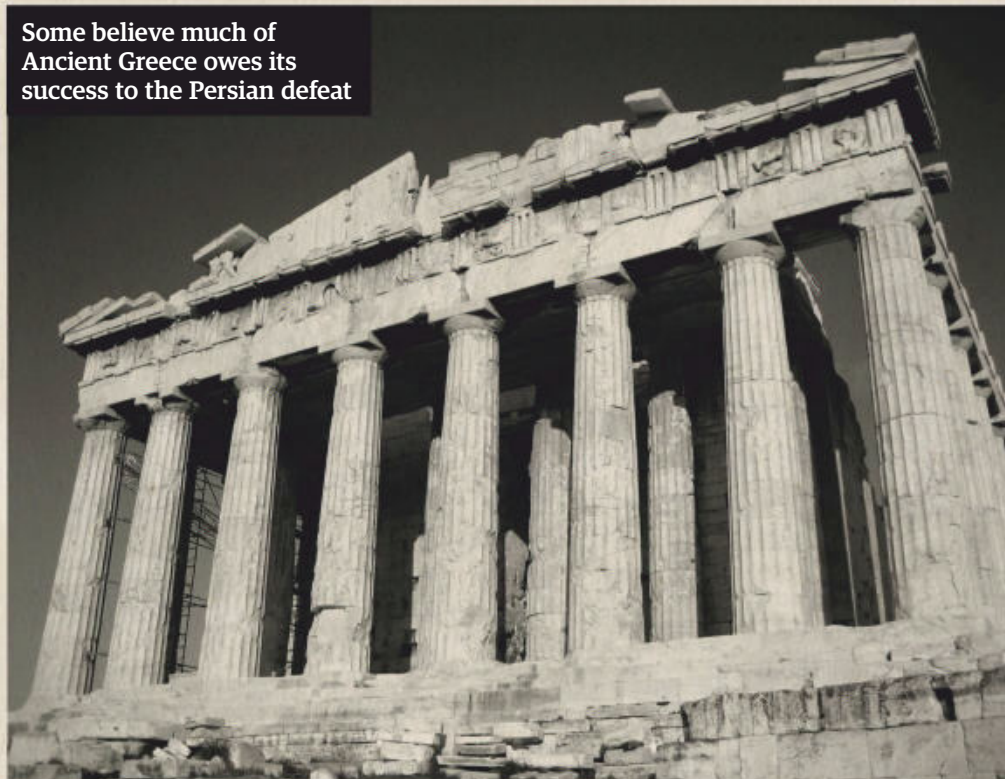


Image source: wiki/Mountain

Battles at Thermopylae and Salamis held Persia at bay in 480 BCE



© Getty Images

WHAT IF THE PERSIANS CONQUERED ANCIENT GREECE?



Greek Spartans fought the Persians in the Persian Wars

side during the Persian Wars, they were promised things. And conversely, if they held out, they were threatened with a terrible fate if they carried on resisting.

What exactly was the 'Greek experiment' and would that have been threatened?

The Greek experiment is a way of expressing the fact that Greek culture generated so much creativity in terms of art, literature, architecture and so on, and it generated democracies on the scale that it did. Not all Greek cities were democratic, but Athens and a number of other leading cities were. This is what that phrase 'Greek experiment' conjures up. People have imagined that the two things are linked, that there's a kind of direct link between political organisation on the one hand and culture on the other.

What would a Persian Greece have looked like?

You can imagine a mosaic of control where some cities and rulers are sponsored, and there were a number of cities that had good relationships with Persia. And then I think they would've been left largely to themselves. Lots of cities in the Greek world weren't functionally independent anyway under the Athenian Empire. Tiny little cities with 300 citizens weren't able to have much of a foreign policy, as it were. They just had to keep their heads down and

hope for the best. Whether one city or another would have stood up to the Persian Empire, as the Macedonians did, it is possible that there would have been a similar kind of attack on the heart of the Persian Empire in due course.

Do you think a Persian victory would have been worse for the world than a Greek victory?

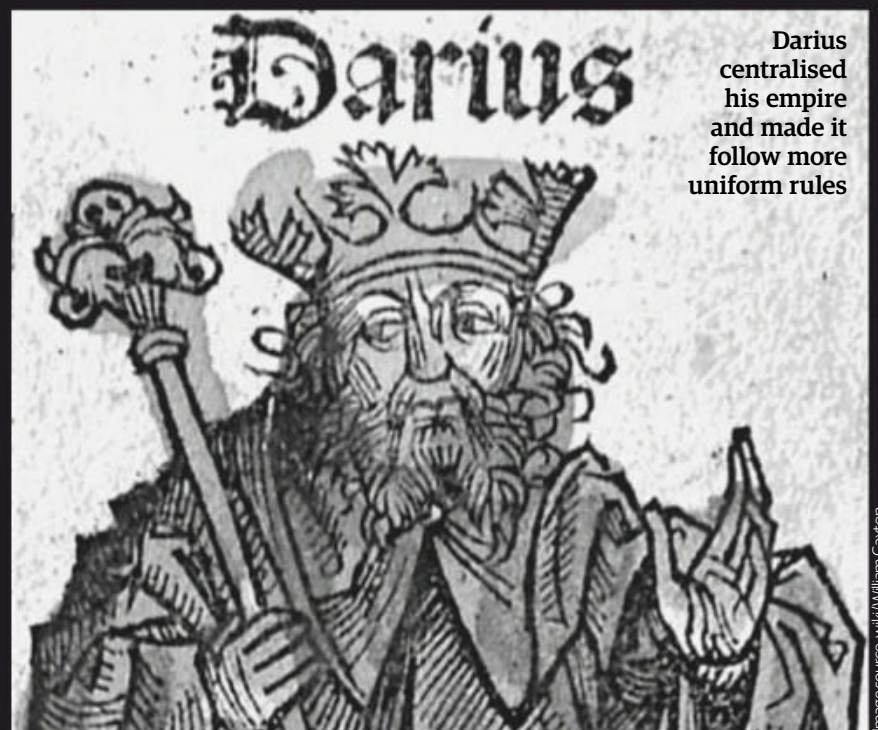
No, I don't. What Athens did to its subject cities wasn't very pretty in the way in which they exercised their dominance, so people rebelled against this. It wasn't that different to the way in which the Persian Empire behaved. The Persian Empire saw itself as establishing a kind of peace in which people could get on without squabbling and without violence. So they see themselves very directly as being like a kind of global policeman who stops squabbling peoples and establishes peace.

And if you're inside the tent then you're looked after, if you're outside, you're in outer darkness. I think it's possible to glimpse a way in which Greeks might have seen the Persian Empire as an idealistic thing for the Greeks to be within, because the Greeks were endlessly squabbling. They were almost always at war with their neighbours and there might have been a chance for a more peaceful period in the aftermath of the Persian victory. The Persian Empire was in many ways no worse than any other empire.

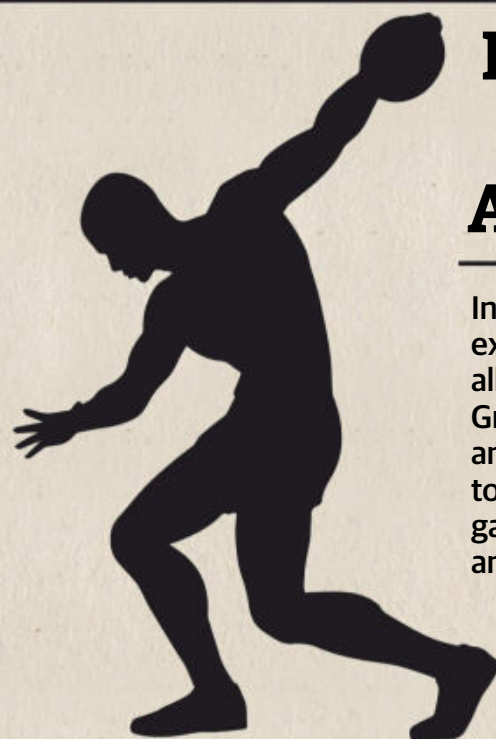
HOW DID THE PERSIAN EMPIRE WORK?

The Achaemenid Empire was vast and varied, and as a result of that its rulers needed to be creative and flexible (up to a point) with how they controlled the provinces. Under Darius the Great the empire was divided up into provinces run by satraps. These local officials would raise taxes to fund the empire as well as maintaining local order.

In expanding the empire the Persians would also allow local leaders to remain in control and rule more or less as they had before, except now swearing fealty to the empire. This is likely how Darius would have sought to deal with Athens, which was a powerful and influential city in the region, subsuming its ideas and leadership into the mechanisms of the Achaemenid Empire. It's a model that proved to be equally effective for other empires in the years that followed, such as the Roman Empire.



Darius centralised his empire and made it follow more uniform rules



MARATHON GAMES ANNOUNCED

In honour of our newly expanded empire and alliance with the people of Greece, Darius the Great has announced a series of games to be held in Marathon. These games will exemplify Greek and Persian athleticism.



THROUGH HISTORY

BLAST



**Nuclear War
In The UK**
by Taras Young
is available
now from Four
Corner Books

BRACING THE NATION

Explore how the British Government spent five decades preparing for a nuclear holocaust

All images supplied by Four Corner Books

For almost 50 years, there was an ever-present fear that the world would descend into a nuclear war as the Cold War dominated global politics and tensions simmered beneath the surface. In his new book, *Nuclear War In The UK*, researcher and writer Taras Young “seeks to tell the story of the British state trying to make sense of a universal

threat” by delving into the fascinating materials created by the government to prepare the nation for a nuclear attack by the Soviet Union.

Booklets, how-to guides and posters were created and “quietly woven into the fabric of society”, unnoticed by most of the British public but ready to roll out the moment a nuclear threat was detected. The preparations attempted to

provide practical - and at times amateurish - advice, while also offering hope that it would be possible to survive such a catastrophe.

We take a look at seven examples of the items produced by the government, dating from the 1950s to the 1980s, which were designed to rationalise a devastating attack that thankfully never happened.

PROTECT AND SURVIVE



This booklet tells you how to make your home and your family as safe as possible under nuclear attack

JUST IN CASE

In 1976, the booklet *Protect And Survive* was printed and given a limited distribution. It was designed to support a media campaign including TV and radio broadcasts, which would be released to the public in the lead-up to a nuclear attack.

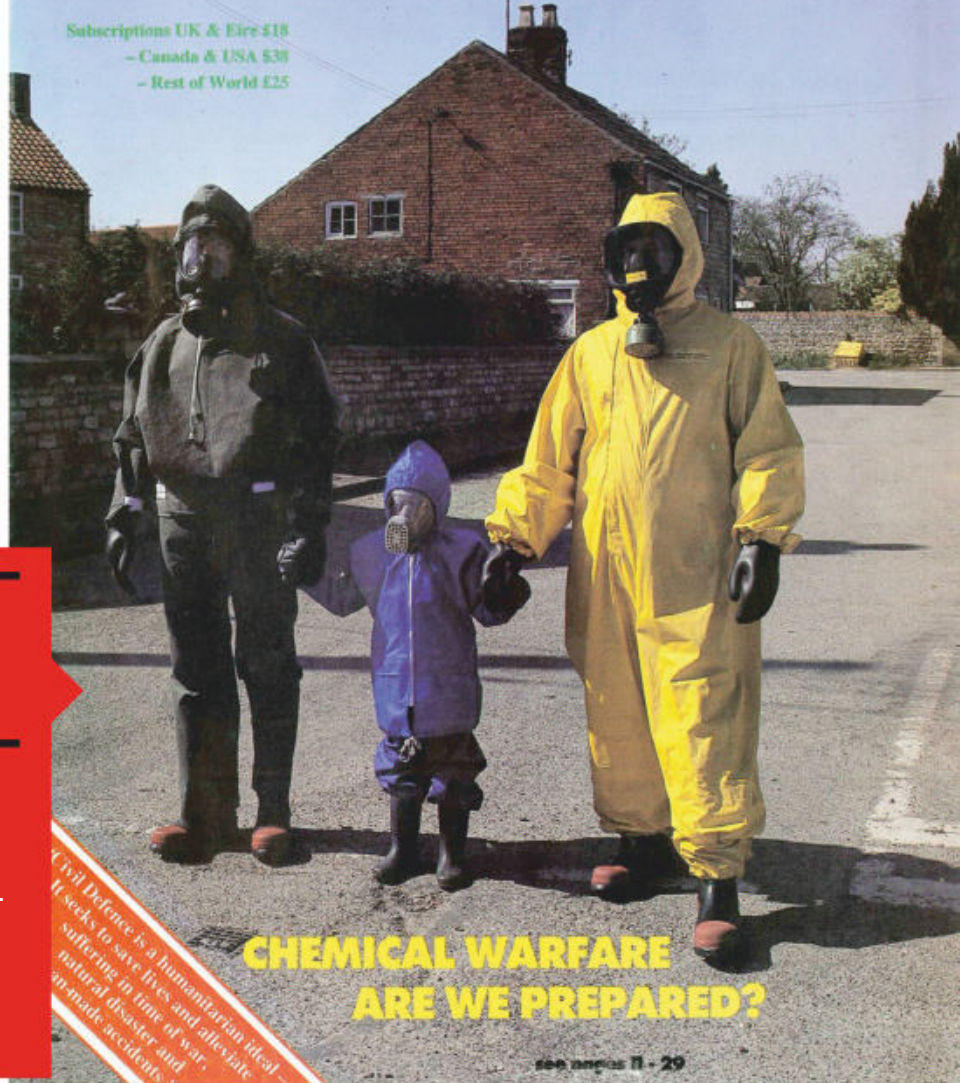
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LOSING INTEREST

Practical Civil Defence magazine replaced *Protect And Survive Monthly* in 1983, but this time it was a subscriber-only publication. It ran for three years until 1986, when the magazine was shut down despite appeals to subscribers for more money.

Practical BRACING THE NATION CIVIL DEFENCE

Subscriptions UK & Eire £18
- Canada & USA \$38
- Rest of World £25



GO-TO ADVICE

This illustration is from *The Hydrogen Bomb*, an information booklet published by the Home Office in 1957. It explained the technology and the risks of the bomb while offering advice on the protective measures people could take, with 90,000 copies sold and distributed in three months.



A slit trench with earth covering protects against blast and radiation



THROUGH HISTORY



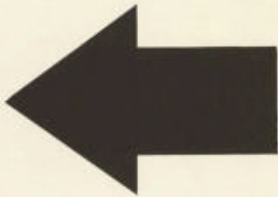
CIVIL DEFENCE

Local authorities also played a role in preparing the UK for a nuclear attack and official guides, such as *Hull And The Bomb*, were published during the 1980s. They provided both advice and depictions of the impact a nuclear attack would have on the area.

Nominal bomb air burst
Damage at about
3,000 - 4,000 ft.
from G.Z.

Buildings: severe damage, most
buildings beyond repair

Streets: major obstruction by
debris



Direction of blast

2a



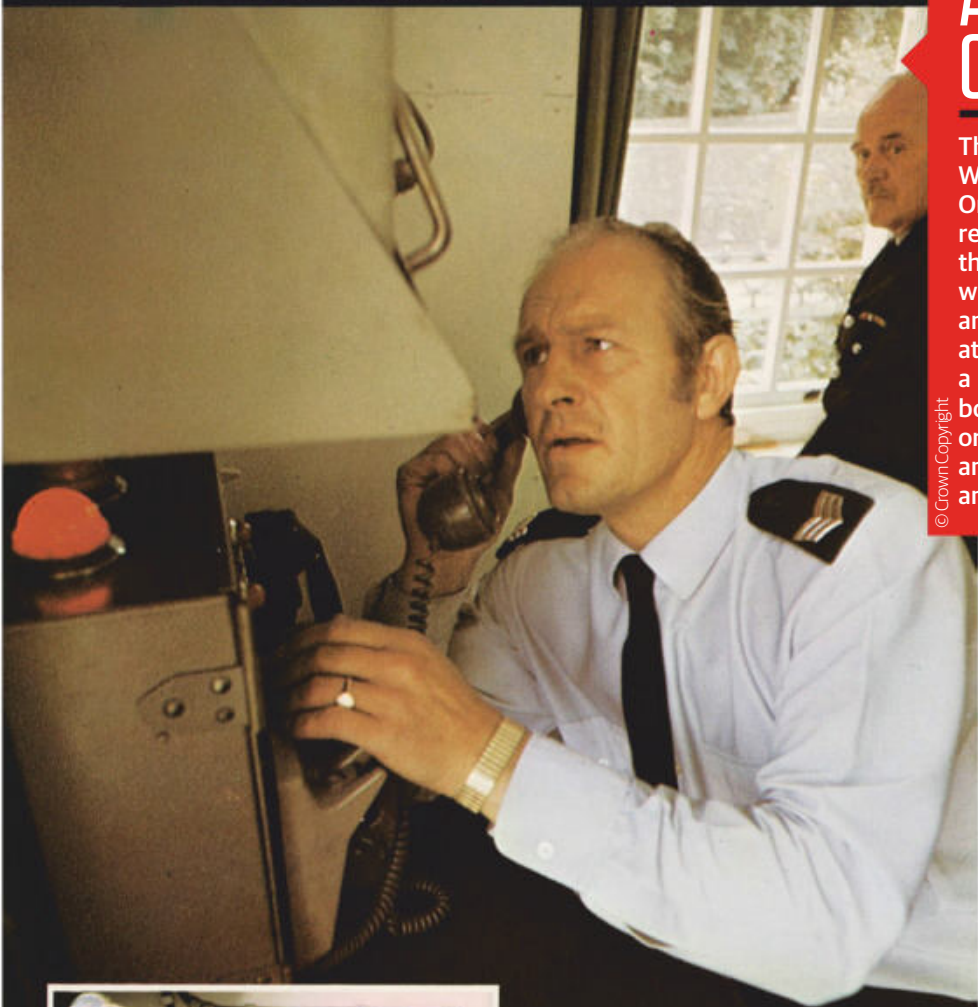
GRIM PREDICTIONS

The Home Office produced a set of training posters in 1958, depicting scenes of British streets before and after a nuclear attack. This particular one shows the aftermath of an attack on a typical shopping area.

Damage at about 4 - 5 miles from ground-burst 10m.t.bomb (=500n)

09 58

Enemy attack warning received by 250 carrier control points in major police stations. Police sound sirens – warning public to take cover. Every second is vital.



ALL HANDS ON DECK

The United Kingdom Warning and Monitoring Organisation was responsible for many things, including warning the nation of an imminent nuclear attack. This page is from a UKWMO promotional booklet, explaining the organisation's structure and role in the event of an attack.

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NUCLEAR ANXIETY

Protect And Survive Monthly was a magazine (unconnected to the government scheme) that ran from 1981 to 1983 that focused on a range of topics associated with a possible nuclear attack, such as advice on buying bunkers, tips for survival and information about global civil defence.

PROTECT & SURVIVE MONTHLY

Vol 2 No 5 MAY 1982 65p \$2

ARGENTINA AND THE BOMB – exclusive Page 27

Will Your Pet Survive A Nuclear War? Page 13

CRIME PREVENTION INSIDE

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On the Menu WASSAIL

Did you know?

There is another version of wassail with burst apples known as lambswool because the frothy pulp looked like lambs' wool

Ingredients

- 6 small apples
- 6 tsp brown sugar
- 2 oranges or 400ml orange juice
- 2 eggs
- 10 whole cloves
- 200g caster sugar
- 2 litres cider or apple cider
- 2 cinnamon sticks
- 1 teaspoon ground ginger
- 1/2 teaspoon ground nutmeg
- 1 lemon, halved
- 100ml water



A FESTIVE BEVERAGE FOR MERRYMAKING ENGLAND, 5TH – 12TH CENTURY

With Christmas right around the corner, there's no time like the present to indulge in some Anglo-Saxon style alcohol! Wassail is a mulled cider served in a large bowl, taking its name from the Anglo-Saxon word and toast 'waes hael', which meant to 'be well.' According to legend, the custom of wassailing was created after Rowena, a maiden, presented the ruler Vortigern with a goblet of wine, toasting him with the words 'waes hael.' Wassail was traditionally made with roasted apples, oranges, spices, eggs and sugar or honey, although it was made with ale or mead in some parts of the country. Today, modern recipes usually feature different fruit juices as well as sherry or port.

METHOD

- 01** Pre-heat the oven to 200°C. Carefully remove the cores from all of the apples – try not to cut them all the way through to the bottom. Place them in an ovenproof dish and then fill the centre of each apple with a teaspoon of brown sugar.
- 02** Next, if you're using oranges, poke the cloves into them and then place the oranges into the same dish as the apples. Add the water into the dish and then put it in the oven for roughly 35 to 45 minutes, or until the apples start to go soft.
- 03** Once you have removed the dish from the oven, leave the apples to keep warm and take out the oranges and cut them in half. Place a large saucepan on the hob over medium heat and then

add the oranges in. If you're using orange juice, pour that into the saucepan.

- 04** Add the sugar, cider, cinnamon sticks, ginger, nutmeg and lemon into the saucepan. Bring the mixture to a boil then turn the heat down, stirring until all of the sugar has fully dissolved.
- 05** Separate the egg yolks into a bowl and beat them until they are pale in colour. In another bowl, beat the egg whites until stiff peaks form and then add the beaten egg yolks.
- 06** Strain the hot wassail mixture and gradually add to the eggs, stirring constantly. Grab a large punch bowl and pour the wassail into it. Place the baked apples into the bowl and serve straightaway.

REVIEWS

The books, TV shows and films causing a stir in the history world this month

ROYAL WITCHES: FROM JOAN OF NAVARRE TO ELIZABETH WOODVILLE



A timely read that restores four royal women to their rightful place in history

Author Gemma Hollman **Publisher** The History Press **Price** £16.99 **Released** Out now

Medieval England was rife with suspicion and superstition. An accusation of witchcraft was an easy way to remove a powerful woman from her position because it was a charge that was incredibly hard to disprove - allowing their enemies to strip them of their money and land.

Joan of Navarre, Eleanor Cobham, Jacquetta of Luxembourg and Elizabeth Woodville were the most important women of their time. By holding power or influence, they defied the patriarchal society in which they lived, consequently making them a threat to the men around them. All four women were accused of using magic to

either harm or kill their king, although the outcomes of these accusations differed.

Elizabeth is the only one out of these women to have her own dedicated biography, and in *Royal Witches* Hollman attempts to correct this.

The book is undeniably well-researched, with an extensive bibliography filled with a wide range of primary and secondary sources. It is clear to see the effort she has put in to fill the gaps in the historiography of their lives, despite the difficulties of missing sources or lacking evidence.

In addition to this, Hollman also questions the mistakes and pieces of propaganda that have continued to persist in the narratives of these women, and how they have been manipulated over the centuries to suit certain agendas. Not only does she readdress their stories, but

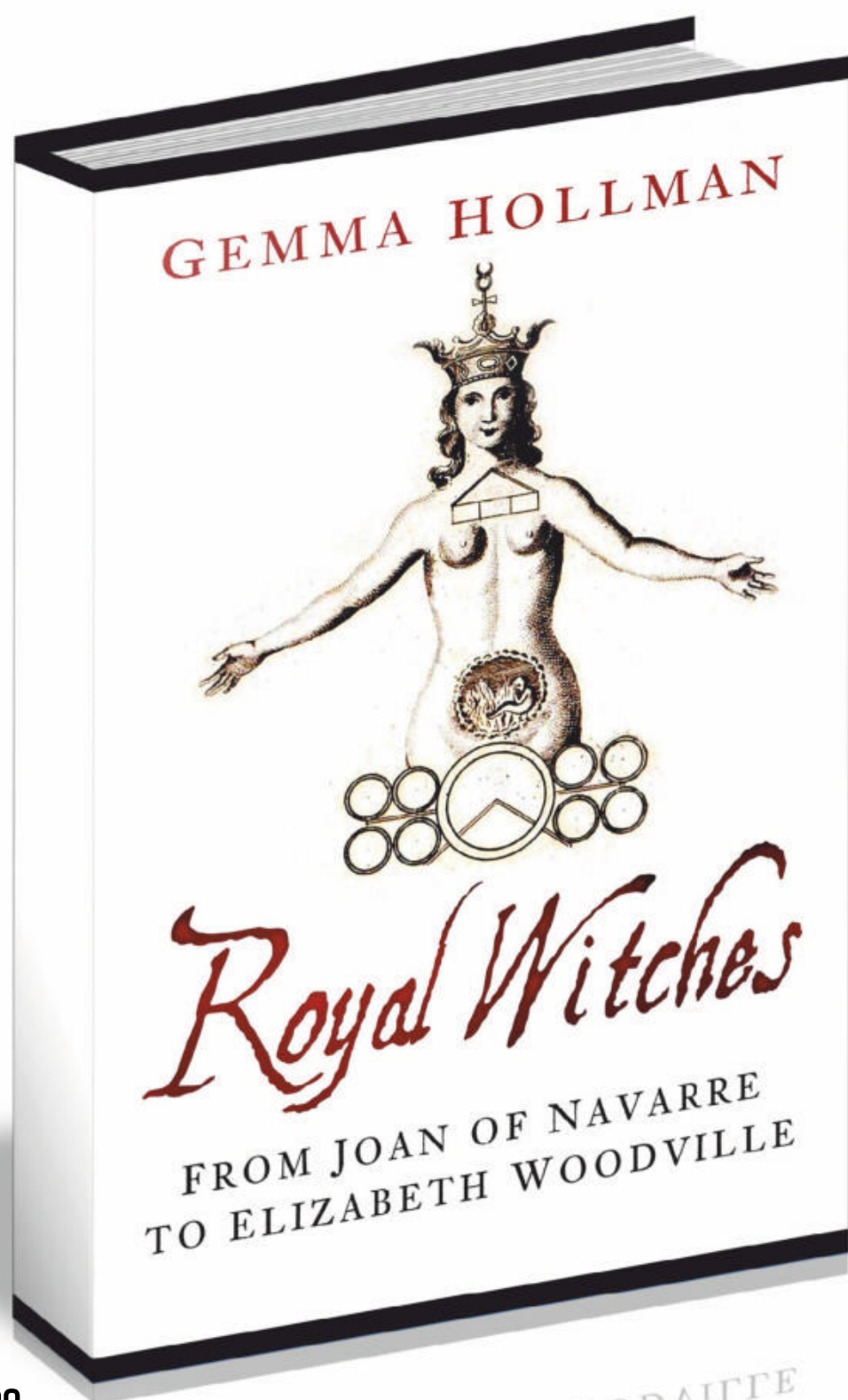
through context she demonstrates the fact that Joan, Eleanor, Jacquetta and Elizabeth were all, in some way, caught up in the conflicts of the men in their lives, becoming vulnerable targets because of their gender.

The stories of the four women are all treated equally in *Royal Witches* and it feels well-balanced as Hollman seamlessly draws comparisons between all of them, weaving connections, making the book feel cohesive overall. Her writing style is engaging, accessible and emotive, depicting how these women remained formidable despite enduring pain and humiliation because of the greed of others.

Having said all of this, the most frustrating aspect of *Royal Witches* is the few unanswered questions that you're left with! In particular, what happened to Eleanor's beloved husband, Humphrey, Duke of Gloucester, after she was accused, convicted and imprisoned for witchcraft at the hands of his enemies? Of course, this is due to the problem of missing or non-existent sources and nothing to do with Hollman, who expresses her own annoyance about this within the book. However, it doesn't stop you hoping that one day someone, somewhere, will uncover the answers we need.

This month, it will be the 600th anniversary of Joan's imprisonment for witchcraft and yet it's hard to read *Royal Witches* and not draw comparisons with the treatment of politically powerful women today, which is a realisation that is both intriguing and rather unsettling. Without a doubt, Hollman proves that the stories of Joan, Eleanor, Jacquetta and Elizabeth are unbelievably fascinating and it is about time that they were given the attention they rightfully deserve. This is a fine place to start that process.

"By holding power or influence, they defied the patriarchal society in which they lived"





Book



TV



Podcast



Film



Games



Other

Reviews by

Martyn Conterio, Catherine Curzon, Mallory James, David Smith, Jessica Leggett

A SHORT HISTORY OF LONDON



A personal, absorbing and very readable history of London

Author Simon Jenkins **Publisher** Viking **Price** £25 **Released** Out Now

In *A Short History Of London*, Simon Jenkins sets out to map the history of a city he knows intimately. As a lifelong resident of the capital, there can be few people better qualified to tell this story and fewer still who would make a better guide than Jenkins.

With a focus on the centre of London - though the suburbs are not neglected - Jenkins sets out to tell the story of London from the prehistoric era to the 21st century. Despite its title the book isn't particularly short, but even at approximately 400 pages it's obvious from the sheer wealth of information that this could easily have been a far longer work.

Jenkins has focussed each chapter on a specific period and his love of London is infectious. This jaunt through two millennia in the life of the capital

brings the lost iterations of London through the ages vividly back to life with a lightness of touch that belies the sheer breadth of the canvas, considering where the modern city came from. Jenkins ably demonstrates just how social, financial and cultural imperatives have come together or clashed as the city evolved through the centuries.

This book is required reading for anyone with the slightest interest not just in London but in how cities are built and, crucially, what it takes not only for them to survive, but flourish. In his consideration of the needs of a growing population, political and professional tensions and the ceaseless ambition to expand ever further, Jenkins has captured London perfectly.



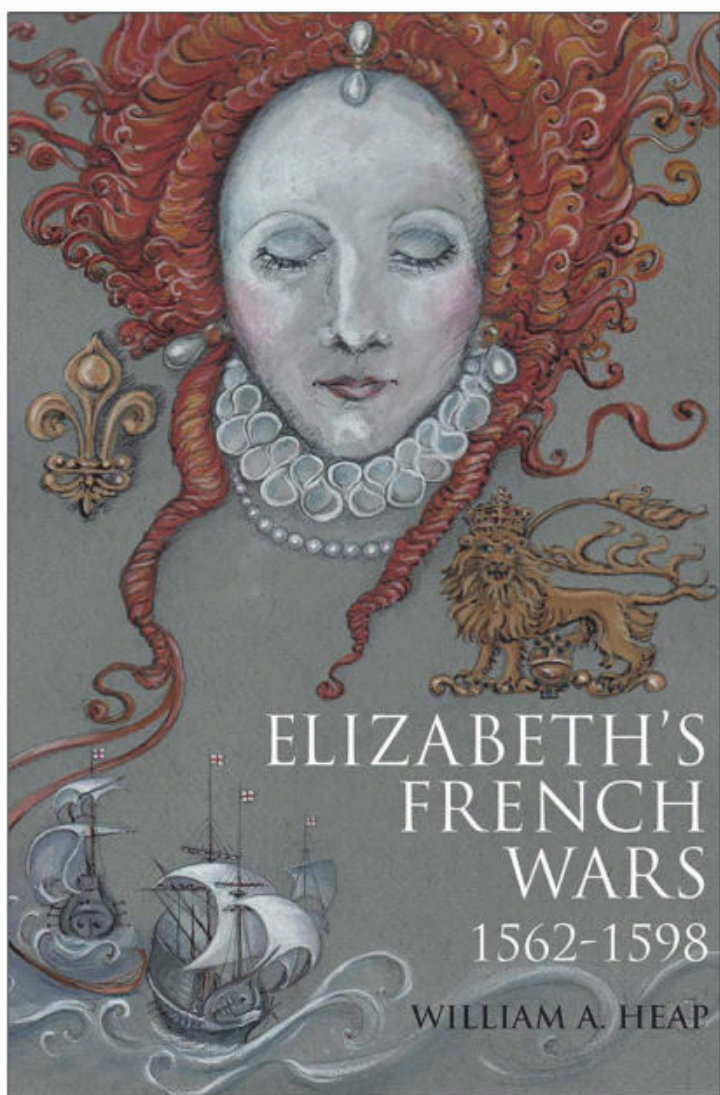
Book Of The Prohibition

As we approach the 100th anniversary of its enactment by the US government, now is a great time to learn about the history and effects of prohibition in the United States with our special on the subject. Covering the rollout of alcohol being banned from sale as 1920 kicked off, through the turbulent years of bootlegging and speakeasies, the criminals who rose up and were brought down, and finally why the experiment in curtailing alcohol was given up, this book covers all of the major details. And, of course, the key figures are in here too like Al Capone and Elliot Ness and his Untouchables. It's a look at a fascinating period of history you won't be able to put down.

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A Short History of London
The Creation of a World Capital
SIMON JENKINS
Author of the bestseller *A Short History of England*



ELIZABETH'S FRENCH WARS

A detailed analysis of military history during the Tudor period



Author William A Heap **Publisher** Unicorn Publishing **Price** £20
Released Out now

Thoughts of war during the reign of Elizabeth I tend to conjure images of the Armada, of ships amassing, of the wind changing. William Heap's study of English intervention in the French wars of religion introduces a different perspective, focussing on military history and providing a thorough analysis of the subject at hand.

Somewhere in the region of 30,000 Englishmen were sent to fight in the wars in France between 1562 and 1597. *Elizabeth's French Wars* explores their experiences: how they were supplied, how they were paid, and how discipline was maintained. Furthermore, it considers the impact of their presence. And, of course, it explores Elizabeth's motives for intervening at all.

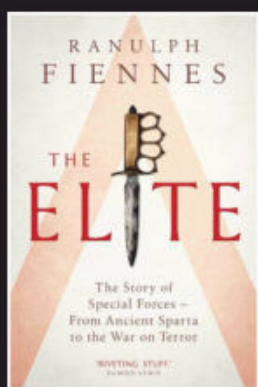
Importantly, intervention did not only take place in the form of manpower. For example, substantial loans and subsidies were provided by

the English regime. This financial aspect makes for particularly interesting reading, as does Heap's exploration of the impact of intervention on the English economy.

The narrative is richly supported by images, tables and timelines. This is a detailed and visual history. Contemporary sources are also well-utilised, and a poem written by Elizabeth at the departure of one of her many suitors proves especially emotive.

In short, the examination of strategy, supply and other matters in Elizabeth's French wars means it will certainly appeal to those interested in military history. However, it may also find readers among those who have previously studied other aspects of Gloriana's life, and now wish to see a new side to her reign.





HISTORY WAR RECOMMENDS...

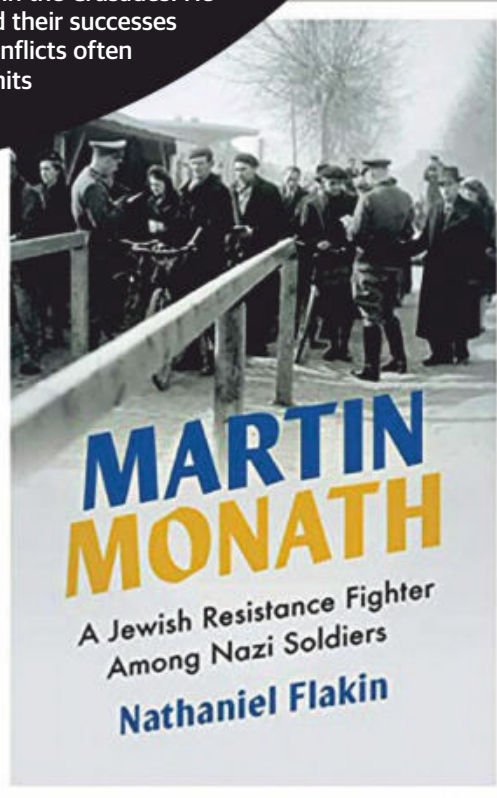
THE ELITE

Author Sir Ranulph Fiennes **Price** £20
Publisher Simon & Schuster

**Out
now!**

Fiennes goes into fascinating and thoroughly-researched detail about the exploits of celebrated contemporary forces like his own SAS, as well as the US Green Berets and Navy Seals. He also delves into the history of heroic units, many of which operated in the shadows, such as the medieval assassins of the mountains of Persia and Syria, and the feared Knights Templar who ranked among the most skilled fighting units in the Crusades. He probes the reasons behind their successes and failures, with many conflicts often decided by these select units facing each other.

"Martin Monath is surely one of a very select group to have been executed by the Gestapo twice"



MARTIN MONATH:

A JEWISH RESISTANCE FIGHTER AMONG NAZI SOLDIERS



A brief biography that leaves you wanting to know more

Author Nathaniel Flakin **Publisher** Pluto Press

Price £14.99 **Released** Out now

Nathaniel Flakin's book starts with a declaration you don't often see from an author: "I will never write a book again." The reason for his outburst, apparently, was the exhausting process of researching the life of Martin Monath, and the emotional toll it exacted.

It would be a shame if Flakin followed through on his threat, because he is clearly a highly skilled writer and has put in a huge amount of work to uncover some details about a necessarily secretive individual. Martin Monath (just one of the names under which the subject of this book operated) was a Jewish socialist who had the idea that turning Nazi soldiers into revolutionaries would hasten the end of the war.

It was a crazy, Quixotic endeavour, in equal parts brave and hare-brained. The consequences were inevitable, and it is

perhaps this that gives Monath's riveting story its power.

Flakin is working with scant resources, and the resulting book is slim. It's boosted by new translations of the revolutionary newspaper *Arbeiter und Soldat* (*Worker and Soldier*), but the main section, on Monath's life, is less than a hundred pages.

It still manages to be informative, at times moving and even darkly comical. Monath, for instance, is surely one of a very select group of people to have been executed by the Gestapo twice.

Flakin's clearly researched his subject deeply, but the pop culture references (likening episodes in Monath's life to scenes from a Quentin Tarantino movie) seem out of place.



LONG LIVE THE QUEENS

A great introduction into some of history's most fascinating female rulers



Author Emma Marriott **Publisher** Harper Collins

Price £12.99 **Released** Out now

In recent years, there has been a marked rise in the number of books published with the aim of restoring women to their rightful place in history. Many of them feature an array of pioneers, rebels, adventurers, scientists and rulers (just to name a few categories) but these books also tend to overlap a lot with the women they choose to include. This is by no means a terrible thing, far from it, but it can also feel a little bit repetitive if you have read a lot of them.

This is what makes *Long Live The Queens* stand out because while there are a handful of queens that you may recognise, such as Boudica or Catherine of Aragon, there are also plenty of women, for example, Queen Arwa al-Sulayhi of Yemin, Cartimandua, Queen of the Brigantes and Queen

Liliuokalani of Hawaii, who have been overlooked or ignored in popular history. The monarchs that Marriott chooses to include here are both geographically and chronologically diverse, and this is certainly a welcome decision.

In total, there are 40 queens featured who are all powerful in their own way and who are divided into seven categories: Trailblazers, Free-Thinkers, Warriors, Rebels, Survivors, Image-Makers and Guiding Lights. Of course, the chapters are very concise to accommodate for the fact that there are so many women to cover, but Marriot still manages to be informative and engaging. *Long Live The Queens* also includes an illustration of each queen, which is a nice touch and helps to make this book an effortless read.

Emma Marriott LONG LIVE the QUEENS

Mighty,
Magnificent
and Bloody
Marvellous
Monarchs
History's
Forgotten



Refreshing
Enjoyable
Concise
JL



THE KING

A subversive interrogation of Henry V's life and national image

Certificate 15 Director David Michôd **Cast** Timothée Chalamet, Joel Edgerton, Robert Pattinson **Released:** Out now

“Once more unto the breach, dear friends, once more.” Henry V’s impassioned command, as written by William Shakespeare, is among the most rousing battle cries ever penned and a staple of previous movies about Henry V made by Laurence Olivier (1944) and Kenneth Branagh (1989), along with the St Crispin’s Day speech. But you’ll find neither here. Australian filmmaker David Michôd’s fresh take on the young king’s life and exploits in battle is spiked with an emphasis on English warmongering and duplicity. This Henry V is a critique of mythology; one done in the guise of a coming-of-age story about a beloved and idealised ultimate-Englishman figure.

A lot of interest in *The King* will be derived from the casting of bright young star Timothée Chalamet as Prince Hal/King Henry and Robert Pattinson as the Dauphin. You can count the scenes in which Pattinson appears on one hand (it’s more an extended cameo than supporting

role), but he leaves a mighty impression as the bonkers Dauphin thanks to an outrageous *Pépé Le Pew* accent and plenty of scenery-chewing. The French royal struts around with a cocky swagger yet disastrously miscalculates his tactical nous as a military leader. He’s also a master of Gallic antagonism. “Let us talk in English. I like to talk in English,” he jovially claims to Henry, in their meeting in the run up to the Battle of Agincourt. Then comes the sting, “It’s so simple and ugly.”

Pattinson’s Dauphin initially seems at odds with the tone of the film. He doesn’t appear until well into the second act, breezing in like he belongs to another production entirely. But it’s cleverly devised stuff as the character reflects a crass stereotype of English imagination (the king of France is described as a madman and degenerate too) and the French are only ever seen and their motives understood through their rival’s eyes.

The meat of the narrative is focused on Henry being sneakily manipulated and manoeuvred

into making decisions he believes he’s arrived at independently, while the director’s thrilling recreation of Agincourt possesses a thunderous, chaotic beauty. An extraordinary sequence edited to maximise the claustrophobic terror of close-quarters combat on a water-logged field is strikingly choreographed, at times looking like a mosh pit at a rock concert. Michôd plays some shots and moments in slow motion, the blood and mud flying all over the place. The sound, too, is an engrossing symphony of whooshing arrows, braying horses, clanking metal, squelched earth and agonised screams.

The King is a surprisingly subversive film, more in the vein of the 1970s Australian New Wave period than a traditional Shakespearean saga or historic war movie. It portrays England’s patriotic fervour and actions as fronts for scheming power grabs. In pulling apart the popular image we have of Henry V and interrogating it Michôd and his co-writer Joel Edgerton have crafted an ingenious deconstruction of national identity.

“Portrays England’s patriotic fervour as a front for scheming power grabs”



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HISTORY HOLLYWOOD

Fact versus fiction on the silver screen

THE AVIATOR

Director: Martin Scorsese **Starring:** Leonardo DiCaprio, Cate Blanchett, Kate Beckinsale **Country:** USA **Released:** 2004

This biographical epic won five Oscars, but does it fly high in terms of historical accuracy?



VERDICT A film that takes liberties with the truth

© Alamy

01 Towards the beginning of the movie, we see Howard Hughes (played by Leonardo DiCaprio) directing the film *Hell's Angels*. This is accurate and, in fact, Hughes was a film director and producer for three decades from the late 1920s.

02 Hughes - an eccentric man - demands that Professor Fitz, played by Ian Holm, find him some clouds for the *Hell's Angels* movie. While the majority of the characters in the film are real people, Professor Fitz is a completely fictional character.

03 The film depicts Hughes' busy romantic life, including relationships with Katharine Hepburn (played by Cate Blanchett) and Ava Gardner (Kate Beckinsale). However, it does not show the extent of his promiscuity or the fact that he actually married twice.

04 As the name of the film would suggest, Hughes' obsession with aviation and his role as a pioneer in the field are accurately portrayed. It also depicts the crash in 1946 that almost killed him, while he was test flying the Hughes XF-11 aircraft.

05 Throughout the movie, we watch as Howard Hughes' OCD and germ phobia gets increasingly worse. Hughes really did suffer from these conditions in real life and they eventually dominated his later years as he became a recluse.



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NEXT ISSUE

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Future Publishing Limited

Richmond House, 33 Richmond Hill, Bournemouth BH2 6EZ

Editorial

Editor **Jonathan Gordon**

jonathan.gordon@futurenet.com

Art Editor **Kym Winters**

Staff Writer **Jessica Leggett**

Production Editor **Iain Noble**

Editor in Chief **Tim Williamson**

Senior Art Editor **Duncan Crook**

Contributors

Hareth Al Bustani, David Crookes, Catherine Curzon, Murray Dahm, Mark Davies, Tom Garner, Mallory James, Jonathan O'Callaghan, David Smith, Derek Wilson

Cover images

Joe Cummings, Alamy, Getty Images

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Media packs are available on request

UK Commercial Director **Clare Dove**

clare.dove@futurenet.com

Account Manager **Jagdeep Maan**

jagdeep.maan@futurenet.com

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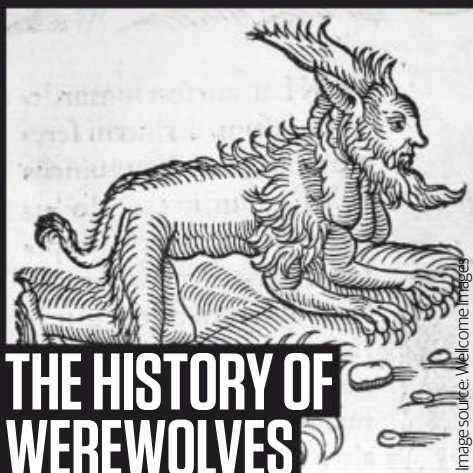
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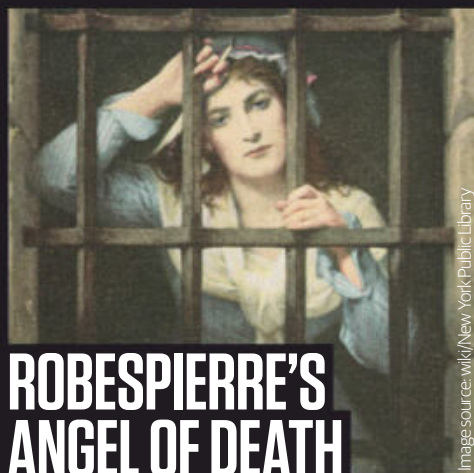
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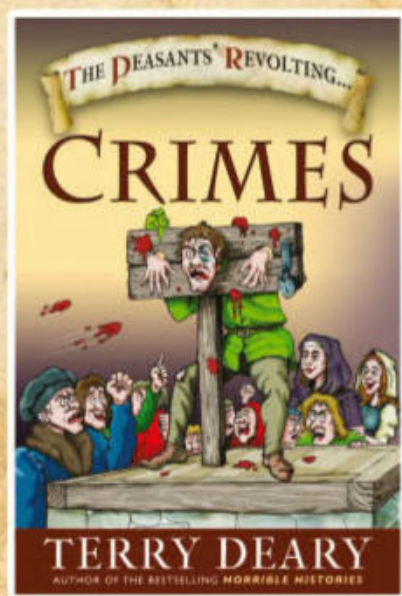
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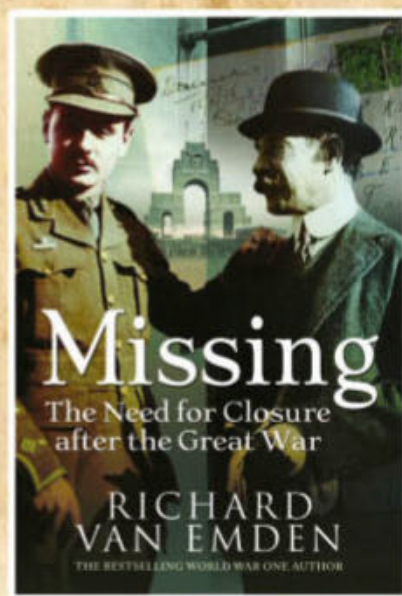
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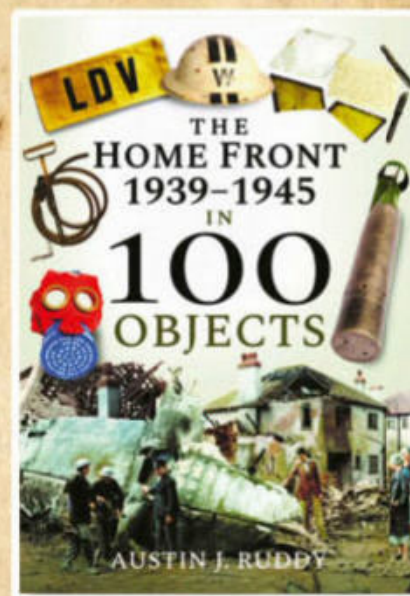
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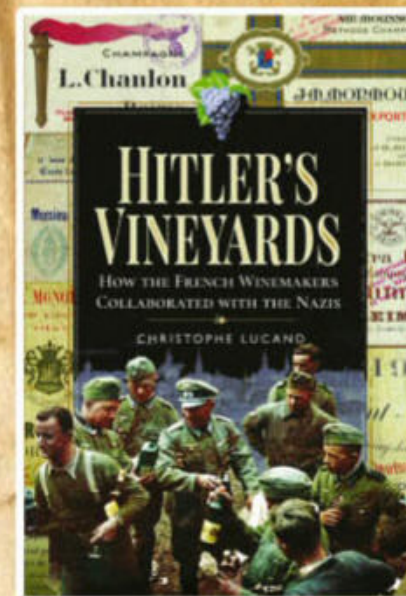
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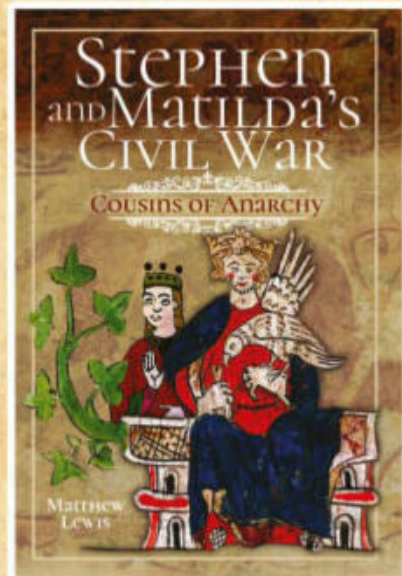
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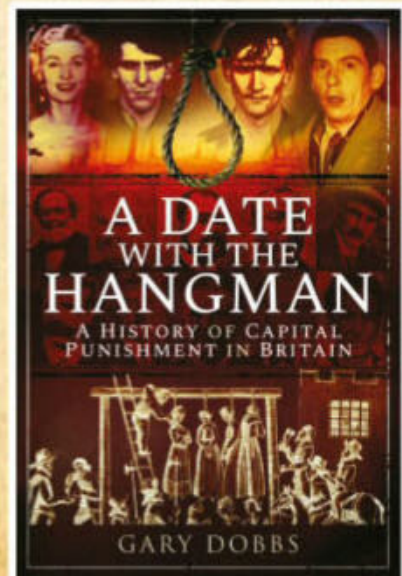
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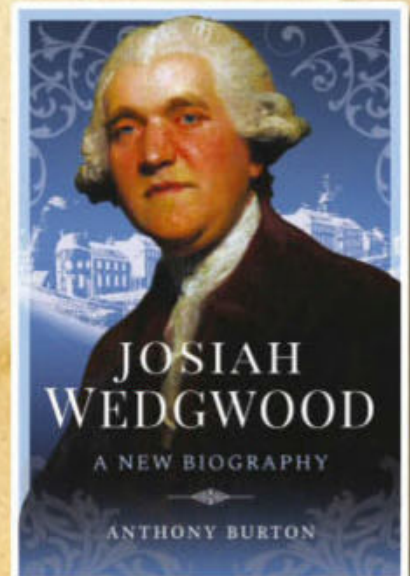
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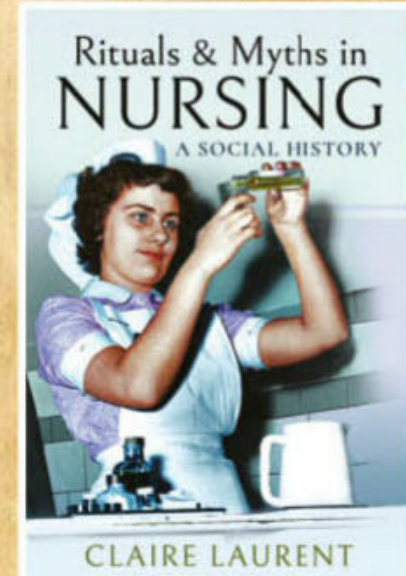
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